

Mennonite Historical Bulletin

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The 450th Anniversary of the Mennonite Church

A major portion of this issue is made up of pictures and texts taken from the Church Bulletins, issued by the Mennonite Church for January-March 1975. The year 1975 is the 450th anniversary of the founding of the Anabaptist movement, and Jan Gleysteen, editor of the Church Bulletin series, is a specialist in the field of sixteenth-century Anabaptism. The unusual story which emerges from the total series therefore merits a front-page placement of this narrative on these MHB pages.

Church bulletins have a way of escaping the attention of the researcher. Bringing this unusual set of documents together in one issue will preserve this well-researched, interpretive message for the scholar, a message many will want to read as a unit which tells the basic story of the early years of the Anabaptist movement.

The authors, Arnold Cressman, David Hostetler and Jan Gleysteen, describe how Felix Mantz, Conrad Grebel, George Blaurock, Hans Denck, Michael Sattler, and Pilgram Marpeck attempted to live in obedience to Christ's teachings, some of these very men dying for their convictions. A meditation on the Schleithem Confession calls for a new unity centering in God's Word as the most fitting way to commemorate the 450th Anniversary. Finally a meditation called "Wildfire," written for Spring Missionary Day, recalls the missionary zeal of the early Anabaptists.

Three illustrations by Ivan Moon, allegorical portraits of Marpeck, Sattler, and Denck, were created expressly for this series of Church Bulletins. In this MHB issue, page one, can be found Moon's portrait of Denck. Moon based his artwork on a study of all available biographical material.

Any congregation which does not regularly use these church bulletins, but is interested in using this Anniversary Series of bulletins sometime during 1975, may contact Dave Cressman, Congregational Literature Department, Mennonite Publishing House, Scottdale, Pa. 15683.

—Leonard Gross

Felix Mantz

A fair-haired little boy runs vigorously down the cobblestone street toward the Limmat River only a few blocks away. A loving mother waves to him from an open second floor "bottle glass" window. "Be careful at the water and hurry back," she shouts. Felix waves cheerfully over his shoulder as he rounds the bend. A chubby fist clutches a little burlap bag of hard bread crumbs. For once he has a good supply to feed the swans. Mother Mantz stands at the open window looking a little longer down the empty street. What will the future have to give her illegitimate son in these troubled times? What indeed?

The huge shadow of the Grossmünster lowers itself heavily upon the city as the evening sun begins to set. There is something foreboding and prophetic in the air. But even a mother's heart cannot determine what it is.

Just over twenty years later she knows. Now Mother Mantz stands at the Grossmünster side of the Limmat. On the other side where the

swans still wait for crumbs, the young man Felix will shortly become the first Anabaptist martyr to be executed by the Reformed authorities. Now it is a reflective meditation. Felix was a good scholar. Latin, Greek, and Hebrew came easy for him. He had high hopes for a new day when Ulrich Zwingli came to Zurich. How he thrilled at new discoveries in Zwingli's Bible classes. Then came the disagreements. Felix and other young men believed their new insights so deeply that compromise was never an option. They wanted action now. Reforms could no longer wait. Then followed public disputations, an official state thumbs-down on their right to assemble, secret house church meetings, adult baptisms, small-group communions, arrests, trials, verdicts, jail again and again — finally the sentence on January 5, 1527,

"Mantz shall be delivered to the executioner, who shall tie his hands, put him in a boat, take him to the lower hut, there strip his bound hands down over his knees, place a stick between his knees and arms, and push him into the water. . . ."

It is only three in the afternoon but the cold January chill cuts bone deep. Mother Mantz calls to her son for the last time. The icy river carries her clear, affirming voice, "Be steadfast to the end, Felix, my son." This time he cannot wave to her. She listens. And she hears, above the churning sound of the angry Limmat, the deep bass voice of her son chanting: "In Thy hands, Lord, I commend my spirit."

—Arnold W. Cressman.

A Man Called "Blue Coat"

One of the most colorful and forceful figures in early Anabaptism was a man whose real name was George Cajakob, but better known as "Blaurock" for the blue coat he often wore, or "Starke Jorg" because of his unwavering faith.

A former monk from the Rhaetian Alps, with a tall and powerful physique, a fiery eye, and black hair, Blaurock had come to Zurich to consult with Zwingli concerning the gospel but disappointed in him turned to Grebel and Mantz to find the truth he was seeking. He learned from them that it was necessary to learn . . . a true faith, active in love, and to remain steadfast in tribulation to the end. Blaurock took an active part in the discussions and it is certain that he was influential in shaping the movement just coming into existence.

One day in January 1525 the Swiss Brethren met, most likely at the home of Felix Mantz. They came to God in prayer and called upon Him to show them mercy. For human wisdom had not led them to this point because they realized what they would have to endure and pay for it.

After the prayer George arose and asked Grebel to baptize him with the true Christian baptism upon his faith and understanding. And when he knelt with such desire, Conrad baptized him because there was then no ordained minister for such work. When this had happened, the others turned to George with the request that he baptize them, which he did, and so in the fear of God they committed themselves together to the name of the Lord, and each confirmed the other to the service of the gospel, to teach, and to keep the faith.

The Mennonite Historical Bulletin is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. Editor: Leonard Gross; Co-Editor: Gerald C. Studer; Office Editor: Sharon L. Klingelsmith; Associate Editors: Lorna Bergey, Carolyn L. Charles, Ernest R. Clemens, Melvin Gingerich, John A. Hostetler, Ira D. Landis, Levi Miller, John S. Oyer, Grant M. Stoltzfus, Wilmer D. Swope, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00 per year), contributing membership (\$5.00 per year), or sustaining membership (\$25.00 or more per year) may be sent to the editor. Articles and news items should be addressed to the editor: Leonard Gross, 1700 S. Main Street, Goshen, Indiana 46526. (Tel. 219 533 3161, Ext. 327)

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From that day on Blaurock traveled from house to house, meeting place to meeting place to preach, to baptize, to administer the Lord's Supper, and to maintain unity in the new brotherhood. On February 7, 1525, twenty-four Anabaptists, among them Blaurock and Mantz, were arrested and jailed in Zurich. Mantz and Blaurock were kept longer than the others but later released also with strict orders to desist from preaching and baptizing. Blaurock went to Zollikon and was more active than ever baptizing in this home and that farm. At one of his meetings, 150 persons were present. On March 11, 1525, the government answered with a new wave of arrests.

The Brethren were in jail quite often. One time Mantz, Grebel, and Blaurock were sentenced to life imprisonment. Grebel utilized this time of forced togetherness to conduct Bible studies and to strengthen their convictions. The life sentence lasted two weeks, for on March 21, 1526, all were able to escape. On December 3, 1526, Blaurock and Mantz were captured. After a month in the dungeons Mantz (a citizen) was executed by drowning, Blaurock (a nonresident) was mercifully sentenced as follows: "The executioner shall be ordered to remove his clothing to the waist, tie his hands, and then beat him with rods from the Fish Market down the street to the gate in Niederdorf . . . he is then to be banished under oath, the penalty for return being death by drowning."

Blaurock never returned to Zurich. He began a preaching ministry through southeast Switzerland and Tirol, Austria. In 1529 he was especially active around Gufidaun. On August 14, 1529, the authorities of Innsbruck were happy to report that they had succeeded in capturing two real leaders among the Anabaptists, George Blaurock and Hans Langegger. On September 6, 1529, both were burned alive because of their "heresy." On the place of execution Blaurock spoke earnestly to the spectators and pointed them to the Scripture.

Mantz and Blaurock, said a Swiss historian, did not disappear without a trace. Their glorious goals—freedom of religion, liberty of conscience, equality of all citizens before the law have become our most precious legacy.

—Jan Gleysteen

Conrad Grebel, First Anabaptist

The brethren had long been praying that God would show them the moment to act. Tonight, January 21,

Celebration With a Purpose

We see the current set of Church Bulletins, adapted for use in the MHB, as our contribution to the thoughtful commemoration and reflection on the 450th year since the emergence of the Anabaptist-Mennonite tradition.

The series and the year just had to begin with Menno Simons' favorite Bible verse from I Corinthians: "For other foundation can no man lay than that is laid which is Jesus Christ." The ten Bulletins which follow illustrate how some of our spiritual forefathers responded in obedience to the teachings of the One who was the Foundation of the Living Church.

But the Church Bulletin covers are more than remembrance of people and events of long, long ago. They contain a call for discipleship, an invitation to faith and a mandate to mission for all of us in the Anabaptist-Mennonite tradition. What started as a small fellowship of believers on the shores of Lake Zurich and which could not be squashed in spite of the fierce and endless persecution, has grown to a brotherhood of many people across many continents. In the 450 years which passed, the band of believers from the Swiss cantons and their descendants in Europe and America, have been joined by brothers and sisters with different names and faces who have added their cultures and their experiences to the fabric of worldwide Mennonitism.

We do well to be aware of this development as we commemorate the anniversary. But we need not apologize for our Swiss-German or Dutch beginnings, for God has always worked through specific people—Jews, Greeks, Macedonians—rather than in abstractions. Yet the story of this heritage is a spiritual one rather than an ethnic one; it is open and accessible to all who will to join the pilgrimage. It must include a choice to follow Jesus in our daily lives, a choice which must be made again and again by those from "within" the Mennonite tradition as well as by those who join from "without."

Indeed, genuine commemoration and celebration continues to include re-commitment and sharing the Good News.

—Jan Gleysteen, Editor of Church Bulletins,
Mennonite Publishing House

1525, as they met secretly, illegally, in the home of Felix Mantz on a winding, ascending side street of Zurich, the sense of urgency weighed heavily upon the entire group of just over a dozen believers.

Earlier on this day the Zurich City Council had decided to prohibit all opponents of infant baptism from assembling. Only three days before the Council had ordered that all children must be baptized within eight days of birth. Any family not complying would be banished. The real issue, of course, was whether Zwingli's reformation would follow the usual route of seeing the church as a universal organization including the entire population of the region by baptizing all babies as they were registered. The other option, an unheard-of idea, was to form a church composed only of believers who were prepared to assume the full obligation of discipleship including suffering. The assembled brethren were deeply committed to this radical concept of a believers' church.

And so they prayed. All sensed that the time had come. George Blaurock arose and asked Conrad Grebel to baptize him. By this act he recognized Grebel as the leader of the group. Grebel did not hesitate. Others followed and were baptized by Blaurock. The spell had been broken. Adults were actually being baptized upon the confession

of their faith. The hour of the birth of the Anabaptist movement had come.

Who was this Conrad Grebel who is seen today as the chief founder of Swiss-South German Anabaptism? How did this young man of only 27 years come to such deep conviction? How did these clear concepts of biblical interpretation develop?

Conrad was the son of Jacob Grebel, a wealthy iron merchant with an already successful political career. For several generations the Grebels had been a part of the landed nobility who directed the political, economic, and military affairs of the city and the canton. Conrad's father was a member of the City Council. As a boy, Conrad played in the courtyard of the family castle at Grüningen, a few miles east of Zurich. Through stipends secured by his influential father he was able to study first in Basel, then in Vienna, and finally in Paris. At the University of Vienna he became a close friend and protégé of the Swiss humanist professor, Vadian. Grebel's student days were checkered with student brawls, quarrels with teachers, loose living, and general recalcitrance. His student days were over when his father gave up on him and cut off his funds.

Sometime during 1522, after being exposed to the powerful evangelical preaching of Zwingli, Conrad be-

came a changed man. Now an earnest Christian and a close friend and associate of the Reformer, he with others urged Zwingli to set up a voluntary church. But Zwingli, while agreeing with the objective, opposed the method of sudden drastic change. Thus the stage was set for a parting of ways. Following the January 21 meeting, persecution struck quickly and decisively. For Grebel there was prison and punishment. He continued preaching where he could. Weakened and ill, he died of the plague in 1526, only one year after he had baptized Blau-rock. But the movement was now well under way.

—Arnold W. Cressman

Even Unto Death

Michael Sattler was born at Stauffen in the Black Forest around 1490. The Chronicles call him a learned man, and from his clear testimony during his trial we can easily come to the same conclusion. Sattler entered the monastery of St. Peter and eventually rose to the position of prior of this important abbey.

The Reformation early gained many adherents in the Black Forest, and Michael himself began to study the Scriptures. He soon discovered that the way of God was not the way taken by the church he knew. In fact Michael became horrified by the carnal unspiritual life of the monks and priests. So he left the abbey and married himself "a talented, clever little woman." In 1525 he joined the Anabaptists in Zurich and began a period of intensive service, preaching in the woods and other hiding places.

He was deported from Zurich, but could not return to Stauffen because of the bloody rule of the Austrian emperor. Late in 1525 Sattler began to evangelize the northern Black Forest, around Horb and Rottenburg, building up successful congregations in each town. It was from Horb that he was called to preside over the Schleithem Conference. When Michael returned from there he and most of the members of his two congregations were arrested.

The government made a valuable catch that day, for on Sattler the Seven Articles of Agreement, as well as a master plan for congregational outreach in the region, were found.

The trial of Michael Sattler and thirteen codefendants was held on Friday and Saturday, May 17 and 18, 1527. When given a choice of attorney Michael politely declined, for reasons that this was not a legal

matter, but simply a defense of the faith which each true believer himself should always and gladly be willing to give. Sattler spoke politely, calling the judges "servants of God," but also reminding them of the limitation of their God-given responsibility. Nine charges were laid against Sattler (see the *Martyrs Mirror*, 416-18). Sattler's able answers were met with laughter and ridicule by the judge and the verdict of death was quite predictable.

Sattler was cruelly mutilated before being led out of town to the site of execution. There he prayed: "Almighty and eternal God, Thou art the way and the truth; because I have not been shown to be in error, I will with Thy help on this day testify to the truth and seal it with my blood." Three other Anabaptists were executed on that day, Monday, May 20, 1527. One observer noted: "It was a miserable affair; these men died for their convictions."

—Jan Gleysteen

Hans Denck, The Gentle Dissident

Hans Denck earned the unique distinction of being persecuted as an Anabaptist before he was officially a member of that movement. Born in Habach, Upper Bavaria, around the year 1500, he had a university education, was married, and had been named rector of the St. Sebald School in Nuremberg by the time he was 23 years of age.

Already, Nuremberg contained a hotbed of discontent toward the Lutheran Reformation. Denck, too, was critical. But then he was betrayed by an ungodly painter, Sebald Behaim, who, having been charged with less than respectful comments on baptism and communion, implicated Denck before the authorities.

As a result, the rector of St. Sebald was arraigned and asked to submit the first part of a "confession" by January 14, 1525, seven days before the first baptisms by the brethren occurred in Zurich, Switzerland.

By January 25 of that same year, Denck had submitted both parts of his confession and the verdict was in—banishment. Under threat of imprisonment, he was forced to declare he would never come closer than ten miles to Nuremberg again. His property was appropriated for the support of his wife and children.

St. Gallen, Augsburg, Strasbourg, Landau in the Palatinate, and Worms were a few of the stops in his pilgrimage toward Basel, the city of

his death. It was in Augsburg that Denck was baptized by Hubmaier, the leading Anabaptist "theologian." Subsequently, he became leader of the Anabaptists in Augsburg and won such men to the movement as Hans Hut and perhaps Siegmund Salminger.

In each of the cities where Denck resided, his presence provoked controversy and he was eventually expelled. But a friend in Basel gave him refuge. He had been commissioned in Augsburg to "comfort and teach" the brethren in Zurich and Basel. He was considered an outstanding leader of the Anabaptists.

There were those who feared him, especially in St. Gallen, because of his apparent universalism. He himself had doubts about the necessity for rebaptism, as revealed in an appealing letter he wrote to Oecolampadius for permission to stay in Basel. He also had been influenced by medieval mysticism.

But, as Kenneth Ronald Davis points out in *Anabaptism and Asceticism* (Herald Press, 1974), "Certainly the 'imitation of Christ' motif . . . comes through strongly in the 'Anabaptist' Denck," yet his "emphasis was put instead on discipleship to Jesus. Indeed his motto was: 'No one may truly know Christ except one who follows Him in life.'"

On some points, however, Denck differed from the Swiss Anabaptists. And his position was influenced by his original mysticism. The great scholar Christian Neff sums him up well: "He is one of the few personalities of the sixteenth century who never indulged in controversy except with a heavy heart; not a trace of abusiveness or unfairness is to be found in his writings."

—David E. Hostetler

High State Official Abandons Position

A most remarkable person in many ways was Pilgram Marpeck. Born in a prosperous and prominent family at Rattenberg on the Inn, he received a scholarly education, majoring in engineering. He was appointed mine director, a very responsible government position. As director, one of five in all of Austria, he was to administer mining and logging, the natural resources of Tirol. In case of national emergency, he would become commander in chief of the national guard. In short, Marpeck was the personal representative of the emperor in the Rattenberg district. He lived in comfort, owned two houses, and at one time was able to loan a sizable sum of

money to the national government. He used part of his fortune to raise and educate three orphans.

On January 28, 1523, exactly two weeks after the execution of Leonard Schiemer and the beginning of the persecution of Anabaptists in Rattenberg, Marpeck and his wife fled the country. Though the details are not clear it is almost certain that this mine director refused to call out his army of miners to catch Anabaptists.

Leaving his position and considerable wealth behind, Marpeck and his wife arrived in Strasbourg on October 28. Soon they opened their new home for Anabaptist meetings. Then for a year they lived near Schirmeck in the Vosges Mountains where Pilgram found a comparable position, but again making their home available for Anabaptist gatherings. Pilgram's engineering abilities added much to the economic growth of Strasbourg and environments, and his usefulness to the city made it possible to live here unmolested even though he made no secret of his Anabaptist affiliation. In fact the Strasbourg citizens "admired and honored him like a god."

The Strasbourg clergy on the other hand found Marpeck's presence in town disturbing. They recognized that Marpeck had many splendid gifts, and manifested a vigorous Christian life. Nevertheless he was nothing but a "stiff-necked heretic." So when Marpeck began to attract not only the common person, but also more and more prominent citizens to the Anabaptist movement, the clergy ordered Marpeck arrested in the fall of 1531 for opposing infant baptism and misleading the people.

Marpeck's imprisonment was of short duration. The fact that he was needed to run the city's extensive waterworks assured his freedom. Marpeck then demanded a public debate. This was refused, for the council feared that the simple convincing logic of this Anabaptist would turn even more people from the established church. The council instead made Marpeck choose between giving in or leaving town. Marpeck chose the latter, asking for two weeks to sell his house, and for payment of salary still due to him. For the next twelve years Marpeck traveled extensively. In 1544 he settled in the city of Augsburg.

The fact that Augsburg was plagued by a shortage of resources and that its waterworks were badly in need of restoration made it possible for Marpeck to live in relative peace, even though the city warned him again and again about his religious activities. In Augsburg Mar-

**Christum
vermag niemand
wahrlich zu erkennen,
es sei denn
dass er Ihm
nachfolge
im Leben**

Hans Denck
(c. 1500-1527)

("No one can truly know Christ, except he
follow Him in life.")

peck wrote a 200-page book on baptism which shows that his thorough knowledge of the Scriptures and keen thought had not diminished over the years.

Marpeck died in the fall of 1556. The city's records show that he received his salary for the first three quarters of the year. But under the payment for the last quarter are the words: "Ist Tot" (Is dead).

—Jan Gleysteen

Wildfire!

There was the baptism. Then, according to the late Harold S. Bender, "The little group . . . went out

from their meeting with a sense of divine endowment upon them. Fearing neither Zwingli nor the council, they went from house to house and into the towns and villages of the countryside teaching and preaching and urging men and women everywhere to join them in fellowship." That was in Zurich, January 21, 1525.

Soon 38 congregations had been organized in the canton of Zurich alone if early reports were correct. From there, the believers' church idea spread like wildfire through central Europe.

Persuasion rather than coercion, the Great Commission for all believ-

ers, power of the common person as the backbone of the movement, and supreme confidence in the power of God to see His witnesses through the most difficult circumstances were all characteristics of that great sixteenth century expansion called Anabaptist, said Franklin H. Littell in "The Anabaptist Theology of Missions," (*MQR*, XXI [1947], 5-17).

In August 1527, the city of Augsburg, Germany, unwittingly hosted what was to become noted as the Martyrs' Synod, since so many of those in attendance were subsequently hounded and killed by civil and religious authorities.

Held in a butcher's house, the "conference appointed missionaries, who went in all directions in two's and three's to all the countries where their fellow believers lived, to teach, comfort, and strengthen them, or to build new brotherhoods," observed Christian Hege.

So successful were they that their detractors accused them of carrying little flasks of magic potion, which they spread through the audience to cast a spell upon those in attendance.

Many of those early missionaries were motivated by the idea of Christ's imminent return. They felt it was urgent to get the good news out as rapidly as possible. The coming of the end was near and they had work to do.

"Early Anabaptist missions thus were a precursor to the modern missionary movement. They grew out of a deep sense of responsibility for evangelism and the spontaneous testimony of warm hearts to a faith that could only be transmitted by voluntary witness and appropriation."—S. F. Pannabecker.

—David E. Hostetler.

Let's Make Schleitheim Happen Again

The first adult baptism among the Swiss Brethren had happened in Zurich in the home of Felix Mantz just over two years before. Almost immediately persecution had descended like a plague on all the emerging believers' church communities. Just seven weeks before, Mantz was drowned, the first Swiss Brethren martyr to die under the Protestant authorities. Now it is February 24, 1527. A small group of Anabaptist leaders is meeting at Schleitheim, in the Swiss canton of Schaffhausen. The meeting has every ingredient needed for the first genuine church split. There is wide difference of opinion on doctrine. There is deep conviction. There are strong leaders. There is the threatening demise

of the church if the correct direction for action cannot be found.

But the potential split never happened. Why didn't it? Can the answer to that question be understood and internationalized in the very lives of believers' church congregations in this 450th anniversary? If it can, then the future can be better than the sad past record of splits over things great and small.

How did the Schleitheim conference happen to close with seven major points of consensus? How did that first simple confession of faith emerge from the confusing turmoil of the times? Much can be learned even from the title of the tract that resulted from that assembly. It was "Brotherly Agreement of a Number of Children of God Concerning Seven Articles."

First, they saw themselves as brothers, children of God who had no option but to work toward brotherly agreement. Second, they considered quickly what their areas of agreement were, but they did not stop there. Third, they looked their differences in the face and with God's help came to a satisfactory consensus on these seven items one by one.

The reason that Schleitheim is not a complete confession, covering the whole perspective of faith, is because the assembly under the leadership of Michael Sattler determined to spend its time on the business of settling differences. And that they did! What a contrast to the talk we often hear about emphasizing our points of agreement and avoiding our differences! It is amazing that agreement was possible on such large and basic subjects as baptism, excommunication, the Lord's Supper, separation from the world, shepherds (leaders), nonresistance, and the oath. Yet it is understandable when we remember that these people saw themselves as the church with Christ in their midst, bringing them to unity as one body.

The lesson of Schleitheim is therefore not learned by studying, dissecting, or even reaffirming that particular confession. It is learned only when brethren who disagree come together precisely to settle their differences. With Christ in their midst both the process and the product are equally important. We can learn something from the an-

swers which our Schleitheim brothers found almost 4½ centuries ago. For exactly in these seven points lies in a nutshell a basic Anabaptist confession of faith. Departure from any of these seven points would be a betrayal of our heritage. But we can learn just as much in looking at *how* they went about finding their answers.

Wouldn't it be beautiful if our 450th year would mark a turning point—a turning away from dividing, toward determined agreement whenever differences arise? Let's make new Schleithems happen all over these lands!

—Arnold W. Cressman

Michael Sattler Seminar Announced

As part of its contribution toward the meaningful commemoration of the 450th anniversary of the Anabaptist-Mennonite tradition, *TourMagination* announces the Michael Sattler Seminar, a study tour specifically designed to benefit creative people and leadership personnel on congregational and conference levels.

The Seminar will travel in Europe from April 13-20, 1975, covering the most significant sites related to the origin and spread of Anabaptism in Switzerland, Germany, France, and the Low Countries (Belgium and Holland). Shorter in duration than the regular summer *TourMagination*s, the Seminar should be of interest to busy pastors, church leaders, teachers, etc., who are not able to take off too much time at once. And along with the writers and artists, they will appreciate the lower cost of this *TourMagination*.

Co-directors of the Seminar are Arnold W. Cressman, executive director of Laurelville Mennonite Church Center, and Jan Gleysteen, artist and associate editor at the Mennonite Publishing House. Both men are intimately acquainted with Mennonite history and deeply involved in current Mennonite life. As on other *TourMagination*s, vigorous discussion will be an important ingredient of the experience.

Persons interested in this particular tour, or congregations interested in sponsoring their pastor and his

MOTTO OF MENNO SIMONS

"For other foundation can no man lay than that is laid, which is Jesus Christ."

(1 Corinthians 3:11)

wife on the tour, should contact: TourMagination, 1210 Loucks Avenue, Scottdale, Pa., 15683 (Phone [412] 887-9436 or 887-6639).

Anabaptist Heritage Slide Set Now Available

The Congregational Literature Division (CLD) of the Mennonite Publishing House announces the release of two sets of high quality duplicate slides with explanatory leaflets on the Anabaptist Heritage. The first selection is entitled, *Secret Meeting Places*, and the other, *The Life of Menno Simons*. Each set contains five slides from the files of Jan Gleysteen.

The slide sets and explanations can be used by families, Sunday school classes or congregations. On the junior level the set, *The Life of Menno Simons*, will go well with the book, *Night Preacher*, by Louise Vernon; the slide set, *Secret Meeting Places*, serves to illustrate the type of situation found in the book, *The Secret Church*, by the same author. Both books are recommended reading for children during the 450th Anniversary year.

If interested, send \$2.00 per set to David Cressman, C.L.D., Mennonite Publishing House, Scottdale, Pa. 15683. If you order only one of the two sets, be sure to mention the title. Additional topics are in preparation and will be put on the market early this year.

Book Reviews

Anabaptism: Neither Catholic nor Protestant. Walter Klaassen. Waterloo, Ont.: Conrad Press, 1973. 94 pp. \$2.95. Paperback.

Anabaptism of the sixteenth century was a firm response to a series of subtleties relating to faith and life. To many who were content with the status quo due to the benefits they reaped from "the way we've always done things," the Anabaptist response was a frightening and meddlesome threat; to others caught in the gears of the status quo, it offered prospects of liberation and hope.

The subtleties to which Anabaptists reacted were such commonplace matters as one's understandings and attitudes regarding special days, civil power, consistency between profession and practice, use of property, etc. For most citizens, these items were "givens" and were beyond question; to others, these "givens" represented situations that were to be as open to question and possible change as were any and all other mundane improvements that

John Horsch Mennonite History Essay Contest Report, 1973-1974

Elizabeth Horsch Bender served as judge for the essay contest. In Class I, 23 papers were submitted; in Class II, six; in Class III, two; and in Class IV, three. The results of the judging are as follows:

CLASS I — GRADUATE AND SEMINARY STUDENTS

First: "Mennonites and the Pennsylvania German Revival," by Sem C. Sutter (University of Chicago).

Second: "Understanding of Decision-Making in the Mennonite Church (1898-1973)," by Richard Showalter (Associated Mennonite Biblical Seminaries).

Third: "Mysticism and History in Muentzer," by Richard Allen (AMBS).

CLASS II — COLLEGE JUNIORS AND SENIORS

First: "The Making of a Myth: Bosslers Mennonite Church and the TNT Plant Crisis of 1942," by Mary Jean Kraybill (Eastern Mennonite College).

Second: "The Rise of Mennonite Social Consciousness, 1899-1905," by Steve Friesen (Bethel College).

Third: "Anabaptist Women," by Wayne Plenert (Bethel College).

CLASS III — COLLEGE FRESHMEN AND SOPHOMORES

First: "Conscientious Objection in America Before 1800," by Russ Kremer (Goshen College).

Second: "Somewhat Cool but Sometimes Boiling: World War II's Effect on Bethel-Newton Relationships," by Linda Schmidt (Bethel College).

CLASS IV — HIGH SCHOOL STUDENTS

First: "Rudy Stauffer — Pioneer for the Lord (1893-1973)," by Ron Witmer (Central Christian High School).

Second: "From the Farm to the Printshop (John L. Horst)," by Marlene Landis (Central Christian High School); tied for second place with "A History of Salem Mennonite Church, 1892-1974," by Miriam Weaver (Central Christian High School).

—Leonard Gross, Contest Manager

most people welcomed and adapted to. To the "hoi polloi," these matters seemed to be so much a part of the very fabric of society that to examine them seemed irreverent if not destructive of law and order.

Walter Klaassen's brief and perceptive analyses of radical religion, radical discipleship, radical freedom, radical theology, and radical politics may surprise most readers with their pertinence to the 1970s—that is, unless they regard these as simply another Christian option which they may take or leave, rather than the intention of our Lord for all His followers. Today, many descendants of the Anabaptists, sad to say, reflect views and attitudes that are much more reminiscent of either Catholicism or Protestantism than of Anabaptism, views concerning such questions as the age of baptism, or special days like Sunday, or special places like churches, or the Christian's duty to share wealth, or what is legalism and what is freedom in Christ. This only accents the danger of adulteration by the world and the need for spiritual vigilance.

Klaassen's two closing chapters entitled "The Larger View" and "So What?" are alone worth the price of this book. They include fascinating explanations of some facets of early Anabaptism which have come to seem anachronistic to us moderns, but which, when understood in context, should instead glisten with contemporary relevance. (Klaassen will whet your appetite for another recent book, *Anabaptism and Asceticism*, by Kenneth R. Davis [Scottdale, Pa.: Herald Press, 1974], which should help us see how the Roman Catholic Church unfortunately side-stepped the call to all professing Christians to return to a true discipleship by instead endorsing monasticism as an alternative for the zealous few.)

Klaassen gives an appropriate critique of Kamen's thesis in his *Rise of Toleration* (1967) that the Anabaptists with their views represented a nuisance but no threat; if the Anabaptist views were no threat, then the Protestants and Catholics certainly over-reacted! The author makes a telling point when he says: "Not nearly enough has been made

of [the Anabaptists'] economic views because the issue is hidden too easily within the religious framework in which their writings move. Thus any possible broader social implications are not dealt with." Except for P. J. Klassen's *Economics of Anabaptism* (1964), and the lectures to the annual meetings of the Association of Mennonite Mutual Aid Societies (*The Compassionate Community*, 1970), this very significant aspect of our Christian faith and practice has been overlooked too long.

In 1955-56 William R. McGrath wrote two articles which were later revised and published in booklet form with the title, *The Anabaptists: Neither Catholics nor Protestants*, almost identical to that of Klaassen's. Yet Klaassen acknowledges that for many years he, along with others, criticized Robert Friedmann for his contention that Anabaptists were not Protestants, given the traditional definition of the term.

This book is generally attractive in design and typeface. Franklin Littell provides a stimulating Foreword and we are grateful to those who encouraged and helped to make possible the publication of these lectures. This reviewer found one minor characteristic of this book perplexing and unwarranted, namely, that the word "Christian" was uncapitalized throughout the book (except for one place, on p. 80) when all other similar proper terms whether used as nouns or adjectives were consistently capitalized in the customary manner.

—Gerald C. Studer

The Legacy of Michael Sattler.

John H. Yoder, translator and editor. Scottdale, Pa.: Herald Press, 1973. 191 pp. \$9.95.

As a member of the church-wide Mennonite Historical Committee for quite a few years, I heard the annual reports of a committee of European and North American historians known as the Täuferaktenkommission that has been guiding the publication of Anabaptist source materials in their original languages. While these sources must continue to be the indispensable tools of the specialist, they have remained inaccessible to a large number of equally devoted students, churchmen, and lay readers in the English speaking world. Except for the translations of the *Martyrs Mirror*, the writings of a few early Anabaptists such as Menno Simons, Dirk Philips, and Peter Riedemann, and a miscellaneous collection of other documents, the equally essential sources to be found in the writings of such men as Marpeck, Denck, Karlstadt, and

Hubmaier have until now remained inaccessible to many interested persons.

This volume is the harbinger of a new day in this respect. It is the first in a series of major Anabaptist and Free Church source books that is to be published in English translation within the series, "Classics of the Radical Reformation." All volumes are to be scholarly and critical editions, and certainly this first volume sets a high standard of excellence in this regard both in terms of readability and critical data.

Yoder makes the significant prefatory comment that the bridge between the unusual turbulence that surrounded and was directed against the Radical Reformation on the one hand, and the relatively structured movement that emerged by as early as the 1540s on the other hand, was the work of Michael Sattler more than that of any other one person. It is therefore particularly appropriate that this volume appears as the first publication of the new series.

Here are to be found both challenges to and confirmations of some of the generalizations that have been made concerning early Anabaptism. The Schleithem Articles and the cover letter accompanying them provide clear guidance concerning the distinguishing characteristics of Anabaptism as compared and contrasted to both Protestantism and Catholicism. It is stimulating to find a reference in the greeting of the cover letter to the "gifts of the Spirit" as well as the terse description of the participants as those "who have been and shall be separated from the world in all that we do or leave undone . . ."

Then too, the Congregational Order found here is very similar to, though more strenuous than, the congregational covenants being developed by a growing number of congregations today that are seriously attempting to recover an integrity of discipleship and church membership. Also here we see how commonly the Old Testament Apocrypha was used—and this in a day when Protestants are widely giving those books, so long neglected, a fresh evaluation. And can it be that the finger-sign known today as the "V-for-victory" sign is what Sattler raised while he was being burned at the stake!

The chapters "On Divorce" and "On Two Kinds of Obedience" also prove to be remarkably relevant to the current scene as well as giving us a new depth of understanding regarding that early fellowship.

The book is attractively printed and illustrated and thoroughly footnoted. In fact, this book threatens to overwhelm the reader with its 488 footnotes requiring a total of 34 pages out of less than 200 total pages! In one case however I wished for yet another footnote, namely, in explanation of the reference (p. 158) to the Ethiopian eunuch as a "Moorish chamberlain"—by what quirk of understanding can a man be described as Muslim 500 years before Muhammed ever lived!

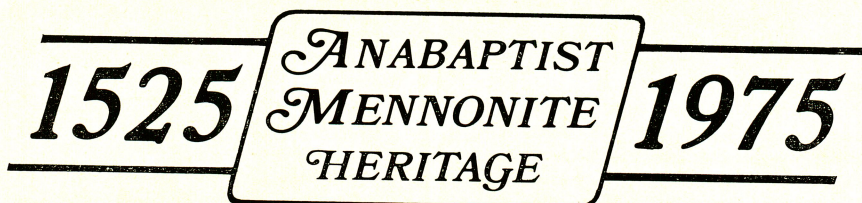
Was there possibly an unfortunate word choice in the translation at one point (p. 67) where the phrase "the light of divine truth has gone out" could be taken to mean *extinguished* when in fact it means "gone forth"? Then there are a few typographical errors—some for same (p. 26); *concerend* for *concerned* (p. 51); and 1957 for 1527 (p. 69). Finally one might question the wisdom of the word choice (p. 83) where *adherence* might have been better than *adhesion* (though either is correct) and on p. 148, it would appear *green* should be *seen*.

We can only earnestly hope that dedicated scholars and publishers will continue to be able and willing to make possible the publication of such source materials.

—Gerald C. Studer

News and Notes

Archives and History; Minutes and Reports of the 11th Archivists' and Historians' Conference, Concordia Historical Institute. St. Louis, Mo., Department of Archives and History of the Lutheran Church—Missouri Synod, 1971. Contains reports and workshop outlines on various phases of archival program and procedures. Copies may be ordered at \$3.50 plus postage from Concordia Historical Institute, 801 De Mun Avenue, St. Louis, MO 63105.

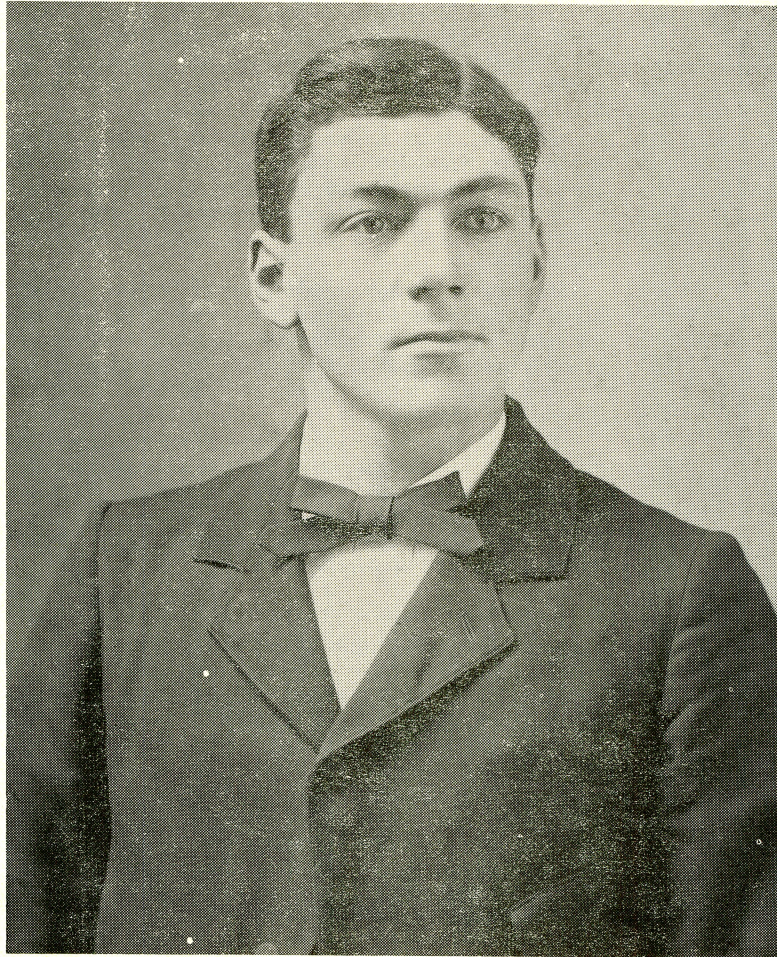


Mennonite Historical Bulletin

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No. 2



GEORGE S. MUMAW (IN 1894), AS A SEVENTEEN YEAR OLD, COUNTRY SINGING SCHOOL TEACHER

A Country Singing School Teacher of the 19th Century: An Autobiography

GEORGE SHAUM MUMAW

George S. Mumaw was born to Amos and Catherine (Shaum) Mumaw, Sept. 6, 1877, on the Grandfather George Mumaw farm, 1½ miles west of the Longenecker Mennonite Church near Winesburg, Holmes Co., Ohio. At three years of age my parents moved to the Uncle George Shaum farm in Wayne Co., Ohio. Two years later they moved to the Searer farm, one mile west, and 2½ miles south of Wakarusa, Locke Twp., Elkhart Co., Indiana. Seven years later they moved to a farm they bought, two miles north, and one mile east of Wakarusa in Olive Twp., [I] attending day school at Olive Center.

My music teachers were 1) Prof. Umbenhour, Elkhart County Music Teacher for Rural Schools — each school [held] one lesson per week certain months of the year; 2) Isaac B. Witmer, day school teacher and music teacher; 3) David S. Culp, widely known song leader and singing director. In early Spring of 1894 a [group] of people met at Schrivvers School, Harrison Twp., for the purpose of organizing a country singing school, choosing for teacher George Mumaw, and for organist, George Nussbaum, meeting each Sunday evening for one term, thirteen lessons. At the end of the first term, they voted to con-

tinue for a second term. At the close of the second term they voted to disband for the season. The young teacher's efficiency was well established at [the age of] 17. The classbook was: *Progress of Song*.

The dedicated, qualified gospel singer, and song leader's part, is next to the ministry in importance and often more difficult to find.

A great and grand opportunity came to me in August, 1900 when [I was] elected chorister for the first Ohio State Mennonite Sunday school conference held at Midway, Mahoning Co., Ohio. The meetings were in a tent, beginning Friday evening, [with] three sessions Saturday, [and] three sessions Sunday. (Incidentally, at that conference, Bishop A. J. Steiner of West Liberty, and Martha Witmer of North Lima met for the first time as co-

speakers on the same subject. They later became life partners.)

Also in 1900 we conducted a term of an organized country singing school at Carrs School in Baughman Twp., Wayne Co., Ohio, using as textbook, *Silver Star*, by J. F. King.

At the age of 21, [in] 1898, my parents sold their Indiana farm. Then they and their entire family, five boys and two girls, moved back to Wayne Co., Ohio. The parents settled on a farm near Wooster and I found employment in Orrville and vicinity. There I became a member of the famous Orrville Glee Club, a group of thirty Christian men who loved to sing gospel songs. Their book, *One Hundred Gospel Songs for Men*, by Townes, became a city favorite [among] businessmen, teachers, and farmers. [It was] sponsored and directed by Prof. Chauncy J. King, song writer and music teacher. Alonzo Bauman was organist. A few weeks after Lucy and I moved into our new home, the Glee Club serenaded [me], George, a second tenor, with a surprise house warming. [It was] a complete surprise, and [followed with a] rehearsal. Lucy was prepared with a lunch of pickled ox tongue sandwiches, sweet pickles, and a beverage. Our wedding date was Sept. 14, 1907. The bride was a nurse, Lucy Wilson, R.N., of Lisbon, Ohio [and] our new address was 1116 W. Market. Up to now the scattered Mennonite members in the city went to three different country churches to worship. In 1908 the old German Reformed Church was vacated, to be sold at auction to the highest bidder — a central location only three blocks from the main square of town. As an interested layman I said to myself, "What a pity." We could use the church but [had] no money. Then the Spirit spoke softly, "Buy it! Get your uncle, the Bishop Mikael Horst, to finance you." That seemed almost too good to be true, but I confided with my friend and brother John Kropf, who immediately fell in love with the idea. We made a date with the 85 year old bishop (who was my father's uncle by marriage), told him our story, and asked, would he be interested in us and the church. He said, "I will think it over." The

Mennonite Singing Schools

Mennonites are well-known for their strong tradition of four-part singing. Certainly the era of the Singing Schools, spanning some four decades in the late nineteenth and early twentieth centuries, was in large part responsible for setting this important aspect of Mennonite worship. (See the article, "Singing Schools," in the Mennonite Encyclopedia, for the earlier developments of this movement.)

We are fortunate to have the personal account of a Singing School conductor, George S. Mumaw, presently in his ninety-eighth year of life, who recalls for us the Mennonite Singing School phenomenon of the 1880s through about 1920. He reflects upon his own, very direct experiences with this unique Mennonite social happening.

Mumaw then continues his short autobiography by noting his life experiences through seven decades of the twentieth century. Appended to the autobiography is careful documentation as to how, and in which Singing Schools, four songbooks were used. We note with deep interest the tips Mumaw suggests for longevity, and the testimonial of his conversion experience.

Walter J. Mumaw, Middlebury, Indiana, a nephew of George S. Mumaw, is the contact person who with firm perseverance finally persuaded his aged uncle to complete this account. George Mumaw's original handwritten autobiography, along with the original song books and a photograph of George S. Mumaw taken in 1894, are housed in the Archives of the Mennonite Church.

George Mumaw comes from the (Preacher) Amos Mumaw family of nine children—George, Levi, Amos (Jr.), Harry, Martha, Anna, Adam, Dan, and John R.—five of whom are still living. Through many years at family reunions George, Dan, Adam, and Amos regularly sang in a quartet until about 1950, when one of the brothers died. (Information from Walter J. Mumaw, the son of Adam Mumaw.)

—Leonard Gross

auction sale [was] only three days away. He was there and did his bidding, [and] paid the price of his last bid: \$1,250.00. He claimed the deed for the church and two acres of land, and turned the key over to us. The original six families were Mr. and Mrs. John Kropf, Mr. and Mrs. Jerome Smucker, Mr. and Mrs. Jonas Horst, Mr. and Mrs. Abram Huntsberger, Mr. and Mrs. Jephtha Hostetler, and Mr. and Mrs. George S. Mumaw. One week later they all joined hands and hearts to hold the first service of the now two-hundred member congregation on West Market Street, Orrville, Ohio. Lester Graybill is the present pastor.

The church the Reformed people met in for forty years would be the meeting place for the Mennonites the next forty years.

We organized a Sunday school, a Sunday evening song service and young peoples' program, and a mid-week prayer [meeting]. It wasn't long [until] the county people came in to worship with us. The pulpit was supplied by visiting ministers.

Everybody [was] happy. About 1910 the Mennonite Mission Board took over the project and called it a mission church. [The Board] relieved the bishop of his obligation, with thanks. Then came the appointment of I. W. Royer as pastor. He, with his wife Tina as Primary Superintendent, served here [for] forty years. In 1950, when the new church was dedicated, I. W. Royer became Pastor Emeritus, [and] Harold Bauman became pastor. . . .

In 1913 we began a twenty-three year term of Christian service with the Leetonia Mennonite Church, Leetonia, Ohio (1913 to 1936). The terms in elective office were periodical.

The joyful experiences as church chorister under the pastoral ministry of I. B. Witmer and Steve Yoder are recorded in Heaven. Peace, harmony, [and] brotherly cooperation prevailed. [I] remember also the helpful assistance of Emma Rice, Herman Swope, Paul Witmer, and others. Then in 1915 [came] a term of an organized country singing school at the Cherry Fork

The *Mennonite Historical Bulletin* is published quarterly by the Historical Committee of the Mennonite Church and distributed to the members of the Mennonite Historical Association. **Editor:** Leonard Gross; **Co-Editor:** Gerald C. Studer; **Office Editor:** Sharon L. Klingensmith; **Associate Editors:** Lorna Bergey, Carolyn L. Charles, Ernest R. Clemens, Melvin Gingerich, John A. Hostetler, Ira D. Landis, James O. Lehman, Levi Miller, John S. Oyer, Wilmer D. Swope, John C. Wenger, Samuel S. Wenger. Dues for regular membership (\$2.00), contributing membership (\$5.00 - 25.00), sustaining membership (\$50.00 - 200.00), and patron membership (\$500) per year, may be sent to the editor. Articles and news items should be addressed to the editor: Leonard Gross, 1700 S. Main Street, Goshen, Indiana 46526. (Tel. 219 533 3161. Ext. 327).

Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXIV of the *Mennonite Historical Bulletin* are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

School, Fairfield Twp., Columbiana Co., Ohio, using as the class book: *Singers' Joy*, by J. F. King. The purpose was to learn to sing by note and to observe the general principles of length, pitch, and power.

Up to now it's been a variety of employment for a living: farming, industry, and office work.

In 1934 we began a nineteen-year term of institutional service, engaged in the maintenance and operation of City Hospital, Salem, Ohio (1934 to 1953).

For many years my duty called for nine hours daily subject to change from day to night service, including Saturday p.m., Sunday p.m., and half holidays. [I was] always on call. For recreation, spiritual refreshment, and fellowship I turned to my old love, [music], my wife, Lucy, having passed away in 1940. From 1941 to 1953 I sang tenor in the Christian Church Choir, [and] second tenor in the Salem Men's Chorus, sponsored and directed by Mrs. George F. Jones, each year taking part in the rendition of Handel's *Messiah* by the combined county choirs.

As a paid vacation by City Hospital, I chose to spend my two weeks at the Rodeheaver Sacred Music Conference, Winona Lake, Indiana, from 1942 to 1951.

1952 was a busy year at City Hospital. In September I reached the age 75. All was well then, but in June, 1953 they laid me off permanently because of my age, public relations, and labor laws. The next eight years I spent in my cottage at 837 Forty-First Street, Sarasota, Florida, followed by 6½ years at the Old Peoples' Home, Rittman, Ohio. Then I went to live with my daughter, Esther, [for] four years in Columbiana, Ohio and [for] two years [I have been] at 2614 Hartzer, South Bend, Indiana.

One last tip for those unemployed or retired. If you want to expand your brain power, try memorizing gospel songs or prayer hymns. You will find it fascinating, rewarding and a great blessing — a treasure all your own, and available any time, night or day. A wholesome pastime to keep in touch with the Divine Spirit.

This short sketch of my life I have given entirely from memory in my 97th year. As a gospel singer, if I had to do it over again I would do it in about the same way but even much better, the Lord helping me. I'm not saying, "good-bye," but "farewell," until we meet Over There.

George S. Mumaw, July 19, 1974

George S. Mumaw donated to the Archives of the Mennonite Church copies of four song books, within which he inserted the following information:

1. The songbook, *Progress of Song* was used for country singing school classes in Schriver's School House in Harrison Twp., Elkhart Co., [Indiana, for] two terms, 26 nights, during the summer of 1894, conducted by seventeen year old George S. Mumaw. Salary \$3.00 per night. George Nusbaum served as organist at \$1.00 per night. This [information] recorded by George S. Mumaw, June, 1973.
2. The *Normal* song book was used for country singing school classes during the 1890s in Elkhart and St. Joe counties, especially in the area from Wakarusa, to Bremen, to Nappanee, by David S. Culp of (near) Wakarusa. [This information] recorded by one of his pupils.
3. The song book *Singers Joy* was used for country singing school classes at the Cherry Fork School House two miles west of Columbiana, Ohio, during the summer of 1914 and/or 1915. Conducted by George S. Mumaw. Mable Gongaware Wisler, organist. Largely supported by the Knupps, Zeiglers, Witmers, Royers, Riehls, Wengers. [Information] recorded by George S. Mumaw, June, 1973.
4. The song book *Silver Star* was used in country singing school in Carrs School House, Baughman Twp., Wayne Co., Ohio [in] 1900. Conducted by George S. Mumaw. Mable Carson Eshleman, organist. Frank Gentis, doorkeeper, secretary, and pay-

master. Conductor \$3.00 per night. Organist \$2.00 per night. Singers, 50¢ each. 10¢ at the door.

MY CONVERSION

There is no exact record of the day or hour but I remember the time and place. It was soon after my eighteenth birthday, Sept. 6, 1895. I was all alone in my room on the C. C. Shoemaker poultry ranch near Freeport, Illinois. I had been attending evangelistic meetings in the Mennonite meeting house near Dakota and was under conviction, listening to the tender pleading voice of John S. Coffman, "Come, open your heart, let the Savior in." But the enemy kept saying, "No hurry, lots of time, you are young yet, enjoy your freedom."

It was immediately after retiring for the night. A familiar voice said distinctly, "George, you sure want to do it sometime, why don't you do it now?"

There seemed to be only one way to answer that. There was nothing gained by waiting. Without hesitation I said, "Yes, I'll do it now." I was happy and free; the battle was over. I arose from my bed and on bended knees we "settled the question forever," thank the Holy Spirit.

Through all my long, uneven, imperfect life the same Divine Voice was the means of leading me to the fountain of mercy and restoration. "Holy Spirit, faithful Guide, Ever near the Christian's side, Whispering Softly, 'Wanderer, come, follow me, I'll guide thee home.' " We'll say "Good night" here, "Good morning" Up There.

Your Gospel Singer,

George S. Mumaw, July 30, 1974

The Diary of John B. Gehman

The printed excerpt on Speak Schools from the diary of John B. Gehman, and the interpretive article preceding it, are typical examples of the consistently fine editorial work of Raymond E. Hollenbach, Royersford, Pa. Hollenbach, active in translation work, has been providing typewritten transcripts and translations of many of the older documents entering the Eastern Pennsylvania Mennonite Historical Library and Archives, located at the Christopher Dock High School, Lansdale, Pennsylvania.

The printed portion of the diary is found on pp. 34-37 of Hollenbach's complete Gehman diary transcript (38 pp.), a copy of which Wilmer Reinford, Creamery, Pa., graciously donated to the Archives of the Mennonite Church.

—Leonard Gross

"Speak Schools" of the 19th Century

John B. Gehman, the writer of the "Speaking School" diary entry,

presented below, was born in Hereford Township, Berks County, December 18, 1829 and died in the same township July 4, 1901. He is buried in the Mennonite cemetery, near Zionsville, Upper Milford Township,

Lehigh County. He was a farmer, or lived on a farm all his life, except for a period of about six years during which he and his cousin, Solomon Gehman, owned and operated a grist mill and saw mill in the same township. The Gehman property was located about a mile east of the village of Siesholtzville. Iron ore was discovered on the property in such quantities that the Catasauqua and Fogelsville Railroad at one time had a line built to the property, which was called Gehman's Station.

The Gehman diary mentions many members of the Gehman family, and in order to help the reader identify some of them, a part of the family is listed below.

The ancestor of the Gehmans of Hereford was Christian Gehman (also sometimes called Christopher) who is believed to have been the Christian Gehman that came to Pennsylvania on the ship "Samuel," August 11, 1732. However, there was another Christian Gehman who settled in Brecknock Township about the same time, so one cannot be sure about this identification. In any case, Christian Gehman of Hereford died in 1772. He left no will, but letters of administration were granted to his widow, Magdalena, on July 18, 1772.

Since there was no will to name the children, an accurate list is not known but he is said to have had three sons and a number of daughters. One of the sons, Johannes Gehman, was born about 1741 and died December 21, 1806 and is buried in the Milford Mennonite Cemetery mentioned above. He was married to Anna Stauffer. Their children were as follows:

Solomon Gehman, moved to Canada. (The diary mentions eight of his children by name).

Lydia Gehman, married Samuel Weinberger, and lived on "The Branch."

Elizabeth Gehman, married Jacob Stauffer.

Johannes Gehman, married Lydia Moyer, and lived in Hereford. They had twelve children, some of whom are mentioned in the diary: Sarah, Joel M., Solomon, Ambrose, William, David, Allen, Rebecca, Elmira, Lydia, Abraham, and John.

David Gehman, married Susanna —. He lived in Lower Milford, near Hosensack. The U.S. census of 1850 lists four children.

Heinrich Gehman married Elizabeth Bechtel. He was a farmer in Hereford. They were the parents of six children, one of

whom was John B. Bechtel, the writer of the diary. The children of Heinrich and Elizabeth were: Lydia, married Isaac Oberholtzer; John B., the writer of the diary; Susan, married, 1st, Joseph Kriebel and 2nd, Lewis Taylor; Elizabeth, married Joseph Romig; Bevy, died young; Catherine, married Abraham Musselman.

The diary consists of 111 handwritten pages, about 6½ inches by 8 inches. It is plainly written, but the spelling and the grammar are often poor, even though John B. Gehman had a "certificate" to "keep school." Also there is little punctuation, so there are a few places where the exact meaning is in doubt. In this typing some spelling has been corrected and some of the wording rearranged to make it more readable. The pages that contain the proceedings of the "Speak School" have been copied exactly as in the original.

The original diary is in the possession of Mr. and Mrs. Clarence Gehman, and this typing was made from a photocopy owned by Abraham K. Gehman, Bally, Pa.

There are nine pages in the diary describing the activities of the "Speak School" — as John B. Gehman called it. This was held at several different school houses and this evidently was the beginning of the "Hereford Literary Society" which was popular and well-known for about twenty-five years. In 1904 this Literary Society published a history of its record, written by Henry A. Schuler. This is a book of 312 pages and is now quite rare. Mr. Schuler however did not mention the "Speak School" and evidently knew nothing about it.

The "Speak School" record is copied here just as John B. Gehman wrote it, with all the misspellings, etc.

—Raymond E. Hollenbach

SPEAK SCHOOL ACCOUNT, Hereford, [18]53

was held at A. Schantz's School house. John Gehman, Pres. Jonathan Schaub and Solomon Schantz, Judges. Manasses Stauffer and John B. Gehman, Intercess.

Jan. 13 Which is the best curiosity, Reading or Travel?
M. Stauffer: Reading, or J.B.G.: Traveling 11 vots.

Jan. 20 Which is the usefulest, Cattel or Horse?
M.S.H.: Cattel 3 votes; or J.B.G.: Horses (0).

Jan. 27 Which is the destroyable's, Fier or Water?
J.B.G.: Fier 3 votes; or M.S.: Water (0).

Feb. 3 Which is the usefulest, Farmer or Mechanic?
J.B.G.: Farmer 2; or M.S.: Mechanic 1.

Feb. 10 Which live in the most Oppresion, Indians or Africans?
M.S.: Indians (0); Africans, H. Kemry 3.

Feb. 17 Which is the best, Destroy or Keep?
J.B.G.: Keep (0); M.S.: Destory 3.

Feb. 24 Which is the Respectablest, Columbus or Washington?
J.B.G.: Columbus 2; M.S.: Washington 1.

Mar. 3 Which is the worthlessst, Money or Credit?
M.S.: Money 1; J.B.G.: Credit 2.

Mar. 10 Which is the badlyest, to Lie or Steal?
J.B.G.: Lie 4; M.S.: Steal 1.

Mar. 17 Which is the Pleasantest, Spring or Autumn?
J.B.G.: Spring 1; M.S.: Autumn 2.

The Speackers was Samuel Gehman, Charles Helfrich ones, and Dan Hefner & Mr. Fox from Duclas ones and from Hamton Furnace som times, and William Nick, David Schaub, James & Edwin Christman, Stephen & Joseph Weidner, Leven Stoneberger & Herrson, Henry Traub & was held at Siesholtzville, Berks Co., Pennsylvania.

Nov. 24 David Bittenbender, President, and Willm. Reitnauer & John Moyer, Judges, William Nick & John B. Gehman, Interces.
1st Question: Which is the usefulest, Horses or Horned Cattle?

Affirmative

John B. Gehman: Horses.
2 votes

Negative

W. Nick: Horned Cattle
1 vote

- 2nd which is the best curiosity, Reading or Traveling?
 John G. Gehman: Traveling W. Nick: Reading
 1 vote 2 votes
- Dec. 1st Which is the Eleganced, Art or Nature?
 H. Degering: Nature J. B. Gehman: Art.
 Peter Hass, Pres.; W. Reidnauer & J. Moyer, Judges.
 Nature 3 votes Art —
 Daniel Schmauer Daniel Schmauer
 John Moll John Keinert
- Dec. 8th Which is the Usefult, Farmer or Mechanic?
Affirmative Negative
 Daniel Schwaier: Farmar Daniel Schmaier:
 mechanic 3 vots.
 Christoffel Bittendender J. B. Gehman
 Ruben Rodenberger Ruben Keinert
 John Moll, Jr. John Keinert
 Henry Schmaer, Pres., John Gehman & Petter C. Dalman, Judges.
- Dec. 15th Which is the badlyest, to Lie or Steal?
 Charles Miller, Pres.; Willm. Rietenauer & Charles Rodenberger, Judges.
 Lie: Steal:
 Daniel Schmaer Daniel Schwaier
 John Keinter Ruben Keinert
 William Miller Charles Helfrich
 Hen. Kemry Bill Schifert
 Sol. Kemry Gorge Kemry
 John B. Gehman H. Degering
 Steal: 3 vots.
- Dec. 22 Which is the distroyablest?
 Water.....or.....Fier?
 Daniel Schawer John B. Gehman
 John Moyer Peter Hass
 F. McCnolty John Moll
 Chs. Ceaser
 Peter Dalman, Pres.; Wm. Ridenauer & Adam Zweier, Judges.
 Water: 2 vots. Fier: 1 vots
- Dec. 28 Which is the Respectablest?
 Columbus.....or.....Washington
 Aaron Schantz School House
 Columbus: 1 vote Washington: 2 votes
 Edwin Christman, Pres.; H. Traub & Charles Miller, Judges.
 David Schaub Charles Foster
 Franklin Gery J. B. Gehman
- Dec. 29 Which is the Profitablest, Hunding or Fishing?
 Peter Dalman, Pres.; W. Ridenauer and John Nuss, Judges.
 Hunding Fishing
 John B. Gehman Daniel Schwaier
 Adam Zwaier Daniel Schmaier
 John Moyer Peter Hass
 David Schmaier Odo Wolgamuth
 Hunding: 3 vots None
- 1854
- Jan. 5 Which is the Most Injurious, Love or Angry?
 Sam Gehman, Pres.; William Miller & H. S. Petler, Judges.
 Love Angry
 Daniel Schmaier Daniel Schwaier
 Adam Zwaier John B. Gehman
 John Moyer Peter Hass
 Charles Helfrich Abraham Trolinger
 John Keinert Henry Reptert
 Love: 3 vots none

(Continued on Next Page)

The Drama of the Martyrs Depicted in Limited Edition

As part of their contribution toward commemorating the 450th anniversary of the Anabaptist-Mennonite tradition, the Mennonite Historical Associates of Lancaster, Penna., have just released *The Drama of the Martyrs*, a 144-page book featuring 115 engravings by the renowned, seventeenth-century engraver, Jan Luyken, and an introductory essay with photographs supplied by Jan Gleysteen of Scottsdale, Penna. Available only from MHA headquarters, 2215 Mill Stream Road, Lancaster, Pa., 17602, the book sells for \$5.95 plus \$.50 postage and handling charge on all mail orders.

The reissue of all the Jan Luyken engravings from the *Martyrs Mirror* is being hailed as the fruition of the dream of numerous artists and historians for many years. This is the first attempt in almost three hundred years to make a complete selection of the Luyken prints available to the English-speaking public. The illustrations were copied from one of two proof sets of the 1698 prints in the Mennonite Historical Library, Goshen, Indiana. Had it not been for Jan Luyken, the story of those who gave their lives for their faith would have been preserved only by the written word.

Each of the original 1698 plates had two captions—one in French and the other in German. Captions in the new edition are in English, a synthesis of the French and German with no effort made to smooth the sentence structure; the hortatory, telegram-style information from the French-German adds a certain directness and urgency to the message.

The MHA has produced this book with the hope that the complete collection of Jan Luyken engravings will inspire individuals to rethink their commitment to Christ and follow these courageous men and women as they followed their Master. These engravings pay tribute to those who openly resisted the suppression of freedom of thought. They show that the methods used by state and church varied as much as the imaginations of the heathen, and the belligerents of so-called Christendom, would allow. According to Gerald C. Studer, chairman of the MHA publications committee, it is also hoped that the readers will be sufficiently stimulated by the brief text and extensive illustrations to seek out the historical and theological data in the *Martyrs Mirror* and elsewhere that will more

fully place these illustrations in context.

Three chapters by Jan Gleysteen deal with 1) the issues involved in the Radical Reformation, 2) the story of the various editions of *Martyrs Mirror*, and 3) a biographical portrait of the noted Dutch Mennonite engraver, artist, and poet, Jan Luyken (1642-1712). By virtue of his Dutch Mennonite background, his devotion to and expertise in Mennonitica, and his competence in the graphic arts, Jan Gleysteen was instrumental in supervising design and production of the book. Born in Amsterdam, Holland, he studied at the Municipal School of Fine and Applied Arts and the Royal Academy in Amsterdam under several of Holland's best known artists. Each year he travels thousands of miles with tour groups and carries on research, including photography, throughout Europe in all geographic areas where Anabaptist history emerged. His slide lectures on Anabaptist-Mennonite heritage command large audiences throughout Canada and the United States.

After coming to America in 1953, Gleysteen studied both at Goshen College, Goshen, Indiana, and at Eastern Mennonite College, Harrisonburg, Virginia. Following this he served as a full-time staff artist at the Mennonite Publishing House. An accomplished artist, he is a member of several national and regional graphic arts societies and competes regularly in regional art shows. He is currently employed in the Congregational Literature Division of the Mennonite Publishing House.

—Carolyn L. Charles

A New Book on the Amish

Professor Nobuo Sakai, who teaches religion at Baika Women's College, Ibaragi, Osaka, Japan, published in 1973 a volume on the Amish, a book of five chapters, in Japanese. Sakai reports about his book as follows:

Chapter one is entitled "The Religious Life of the Amish." This chapter deals with Amish doctrine, the birth of the Amish movement, the history of the Amish in Europe and the United States, church organization, church life, and the Amish teachings on the "Meidung," or shunning.

Chapter two is entitled "The Family Life of the Amish." The chapter has sections on childhood, marriage, home life, and the aged.

Chapter three, "Community Life of the Amish," has to do with school education, agriculture, leisure, and mutual aid.

SPEAK SCHOOL ACCOUNT, Hereford [18]53

(Continued from Page 5)

(Note: The following are written in a different and improved handwriting)

1857

Hereford Speak School were held during the winter of 1856-57 to which I attend on the 25 of Feb. as a speaker and the question was "Which is the most distrust element, Fire or Water?"

Affirmative

Manasses K. Treichler
D. D. Heil
A. W. Stauffer
J. B. Gehman
D. H. Schweyer

four Vots

D. M. Treichler, Pres.; Deisher, Huber, E. Schultz, W. Willauer, Judges.

March 13. Speak School was held and I tented.

Huber, President; Joseph Weidner, Thom Schuler, Joel Deisher, Henry Kreeble, Judges.

Which is the Eleganced, Art or Nature?

Affirmative — Art

Joseph Kriebler
D. Y. Schaub
Jacob Schneller
Henry Kemrer
Thom Gery

Negative

David Schaub
George Kemrer
William Schlich
Jacob Schneller
George Schmeyer

one vote

Negative — Nature 5 votes

M. K. Treichler
S. D. Heil
William Sleight
A. W. Stauffer
John B. Gehman

Canada West, 1858.

Scotch Debate held at Dumfries, Jan. 22 & Feb. 2.

Which is the most beneficial, Limited or Universal Suffrage?

Richert Ranilson, President

Cap., David Wilson, Jim Wallace

Jim Moore
Willi Moore

Jim Ranoldson
Jim Handerson, Speakers.

Feb. 2 Which is the curst evel, Slothful or Ignorant?

President, W. Henderson; Cap., Jim Moore.

Chapter four, "Problems of the Amish," ventures into interpretation, including the Amish as a "nativistic movement" with change and innovation, as well as a section on the future of the Amish.

In the Epilogue, Sakai suggests why he is interested in a study on the Amish. One of the most serious problems of mankind, he believes, is mechanization. Sakai believes that mechanical logic controls all human beings. The impersonal type of living which results from this is by no means ideal. However, the Amish do not hold to such a mechanical logic. Their logic is one of an agrarian society, where the personal element of life is highly visible. The Amish love God's creation, and all things therein in which God has created. Herein lies the strength of the Amish way of life: it does not end up in the mechanization of human beings. Sakai, consequently, hopes to remind the Japanese people about the "Heimat" ("home," or "homeland") which dwells in their own hearts.

Professor Sakai, who sees this volume as an introductory survey of

the Amish, plans to detail in more depth the life and culture of the Amish in future publications. —L.G.

News and Notes

Amos B. Hoover, R. 3, Muddy Creek Rd., Denver, Pa. 17517 has published a reprint of 1500 copies in facsimile of the last 1744 edition of the Froschauer Bible. This last edition was in turn an exact reprint of the 1536 edition. The text of this Bible is pre-Lutheran and was prepared with the assistance of some Anabaptists. The various editions of this Bible, which were many, vary somewhat from one another in grammar and spelling, but it constitutes the text still preferred by the Hutterites, portions of which are often found in handwritten manuscript among them. Many of the Bible texts quoted in the *Ausbund*, for example, never quite correspond entirely with Luther's translation because they are from this Bible. Copies are available from the publisher at a price of \$16.00 as long as the supply lasts.

—Gerald C. Studer

Our Common Mennonite Heritage

A radical individualism with each person as his own theologian and moralist is characteristic of present-day Western society. In some ways this has led to creative and productive ends; in others it has been wickedly divisive. Christian believers in the Western world are influenced by this all-pervasive individualism which too often has torn apart the fabric of the church which Jesus founded and empowered with His Spirit. To be the church is to relate one with another, in the name of Jesus, in such a way that spiritual unity results. Such unity, however, transcends individualism, and calls for a commonality built around a mutual confession of faith.

What faith do we, as a brotherhood church, confess in common? Although we do have a common heritage going back 450 years which unites us all, many differing answers are heard, even among Mennonites. So it seems appropriate to consider the nature of our heritage, and to note where it differs from those traditions held by others who also call themselves Christian. In this process we look for what is true, and also for those elements in our past which have led us away from Jesus and His church.

We suggest that three strategic areas, when taken together, define early Anabaptism: the nature of Christian obedience, the idea of the gathered people of God, and the way of Christian love.

Christian Obedience

The Anabaptists believed firmly in God's call to Christian discipleship. Hans Denck, an early Swiss Brethren leader, repeatedly said: "No one may truly know Christ except he follow Him in life." The believer's act of following enabled the Spirit of God to work within individual persons, whether Conrad Grebel, or Felix Mantz, or Menno Simons, or a host of other sixteenth-century Anabaptist believers. Central to this following after Jesus was the experience of repentance and conversion, resulting in the new life in Christ.

The Gathered People of God

Christian obedience, however, as the individual Anabaptist response to the call of God, could come to maturity only in a true brotherhood church. Through experience the Anabaptists came to the firm belief that discipleship cannot exist apart from the gathered church where the Spirit of God is at work among brethren who strengthen one another mutually. One such experience was the common faith at Schleith-

heim in 1527. Here brethren from far and wide, representing radically opposing approaches to Christianity, achieved unity. They parted, of one mind, having been instructed by the Spirit of Christ Himself. After the spiritual miracle at Schleithheim there was no need to deliberate about the basic issues of Christian obedience and brotherhood, for these two pillars of faith had been given as a gift from God and were so accepted by each member of the gathered church.

The Way of Christian Love

The brotherhood church context, the Anabaptists further believed, was the realm which defined and contained the love which Christ presented to His church (John 14:25-27; 20:19-23). For the Anabaptists, love and peace likewise could not exist apart from the power of the Spirit at work within Christ's gathered church. The disciple radiates the love of Jesus, not alone by the power of the Spirit dwelling within his own soul, but even more effectively by the power of the Spirit at work within the group which Paul so aptly called the "body of Christ." And this same love of Christ for His church was also transformed into the love of Christ and His church for all people. The Great Commission was the call to the world to come and enjoy the fruits of the Spirit, including that quality of love and peace which is known only to God's people.

We want to tread carefully in our reflections about our past. We no longer live in the rugged sixteenth century when the Anabaptists stood distinctly apart from most Christians in the affirmations listed above. In 1975, Christians from many traditions are accepting the concept of the believers' church; Mennonites too are looking to a broader Christian front in the attempt to be faithful to the call of God. We sing not only Anabaptist songs and hymns, but also Protestant and Catholic. Christian renewal knows no denominational bounds. Our common search and affirmation transcends rigidly drawn traditions and theologies. We have borrowed heavily from other Christian churches; we have given liberally to others from our own deep heritage.

Yet we do want to reflect about our own past. For looking into the past propels us more understandingly into the future God has planned for us. The backward look is the only way for the Christian church to align itself with the Jesus of history and with that host of Christian witnesses who have followed Him.

Hence there is good reason in 1975 to celebrate our 450th birthday, to study Anabaptism as a part of God's work in history, and to come nearer to consensus about faith. We give thanks for the good things God has wrought among us, but are mindful as well that to respond in obedience to God also means to be faithful now, at this moment.

—Leonard Gross

Book Reviews

The Amish in Canada. Orland Gingerich. Waterloo, Ont.: Conrad Press. 1972. 244 pp. \$7.95, hardback. \$5.95, paperback.

This is the first comprehensive account of the origins, history and present situation of the various Mennonite groups in Ontario. It constitutes a major contribution to North American Mennonite historiography and is enriched by interpretive summary and evaluative comment. The narrative is brisk and clear.

Orland Gingerich is a minister of the Steinman Mennonite Church near Baden, Ontario, and a graduate of both Eastern Mennonite College and Goshen Biblical Seminary. The Foreword is by Dr. John A. Hostetler, Professor of Anthropology and Sociology at Temple University, Philadelphia, and the jacket commendation, by J. Winfield Fretz, former president of Conrad Grebel College, Waterloo.

Gingerich has done much more than provide an excellent record of the facts; he has intermingled the data with perceptive interpretations, fully aware of the risks involved. This feature brings a significant additional dimension to the account which is candid though sympathetic, even when it is somewhat sweeping, as when he says: "The Amish, with the Mennonites, have tended to adopt some of modern revivalism's emphases and techniques but little of Anabaptism's original vision and dynamic."

He begins his story with the situation in Europe that in 1822 prompted a remarkable trek by Christian Nafziger, which led in turn to the Amish-Mennonite immigration into Ontario. Then he describes the faith and congregational life of the Amish Mennonites with their views of the church and the world. He details the stories of the new congregations, settlements, institutions, and programs that evolved since that landmark exploratory visit by forerunner Nafziger. He then summarizes the changes and involvements of these people in terms of church and state,

congregational expansion, and emigration from the States. He closes with chapters entitled "The Unchanging Old Order," and "The Ever-Changing New Order."

In more than twenty years of book reviewing, I have frequently experienced inner conflict in having some critical things to say about a book which I intended, nevertheless, to strongly recommend. The conflict and painfulness are heightened in this instance by the fact that the author is a personal friend. Keeping this in mind, I shall proceed.

One of Gingerich's sentences near the end of the book illustrates the criticism I feel I must make: "Where a generation ago a member of the Amish church was automatically excommunicated when marrying a member of another denomination, today a Mennonite minister can, without censure, participate in an ecumenical wedding ceremony . . ." I wish to speak specifically to his switch from "Amish" in the first part of this sentence to "Mennonite" in the latter part when he is in fact speaking of the same group in both halves. It would be a distinct advantage in this reviewer's judgment if "Amish" would be reserved for reference to the Old Order Amish, and "Amish Mennonite" for those whose background stems from an Amish origin but who have since become Mennonite, and "Mennonite" for those whose ancestry was never Amish, even though Mennonite. Mennonite is after all the broader term and includes the Amish in many contexts while the term Amish not only does not include Mennonite in most contexts; it is often used specifically to distinguish Mennonites from the Amish. Even though I am acquainted with Mennonite history and sociology, I found myself again and again momentarily confused by Gingerich's interchangeable use of these terms.

A writer of Mennonite history who comes from within the Mennonite tradition is obligated to guard against any provincialisms which are obstacles to the writing of history. One can hardly criticize a provincial expression that serves its purpose well within its province, but when one is writing a book for a wider audience, he must either avoid provincialisms, or define them. A prime example of this problem is already to be found in the title of the book. In advance publicity about the forthcoming volume, I found the title puzzling, since I could scarcely imagine Gingerich's writing a book about a group of less than one thousand

Amish in Canada; yet that is what the title conveyed to my mind. It is my impression that for most North Americans in general, and State-side Mennonites in particular, "Amish" is understood to refer to the Old Order Amish. Since reading the book, the title has in my estimation become even more unfortunate and misleading. If we intend to clarify what is confusing to so many within and without the Anabaptist Mennonite heritage, we may have to deliberately scrap some of our provincialisms in order to avoid, rather than to aggravate, an already ambiguous situation.

To add further confusion, Gingerich makes statements such as: "While we do not question the motive of the Old Order Amish in maintaining 16th century ways . . .," when in fact the Amish schism did not occur until the closing years of the seventeenth century and did not achieve much momentum until the eighteenth. Even the author of the Foreword contributed to this confusion when, in his second paragraph, in speaking of the Amish community, he says: "Their collective identity was formed during the Reformation period in the sixteenth century. . . ." This can be true only if the Reformation period is defined to cover two centuries; but even then the name of the subgroup is used in reference to the main tradition rather than vice versa.

The book could have profited from professional editing. Beside the points already mentioned, there are awkward sentences and expressions which betray certain colloquialisms common to all of us—so common in fact that unless our writings are edited, they will creep in and mar the communication. For example, a wrong word choice virtually reverses the meaning intended in a sentence on page 177 where the author says that the meeting house of the Mornington Congregation is the only original meeting house built by the Amish in Ontario that is still in use; he then goes on to say: "It is a unique replica of a by-gone age. . . ." The word intended must have been "example" or "specimen." Also there are numerous typographical and minor errors that a careful editing and proof-reading should have caught. An editor might have asked for a more adequate description at a few points, such as in the case of the Amish-Mennonite practice of the lot (p. 47).

Nevertheless, Gingerich has made a major contribution in his account and analysis; he even notes the traditional occult practices among

the Mennonites, and the influence of pietism both for good and ill.

—Gerald C. Studer

A History of Iowa. Leland L. Sage. Ames, Iowa: The Iowa State University Press. 1974. Pp. 376. \$9.95.

Too often local and regional church histories are written without reference to the cultural and political milieu surrounding the church. Church historians should understand the impact that changing economic, political, social, educational, and cultural forces have had upon the thinking and the emphases of the church and they in turn should reflect realistically the church-world conflict.

It is necessary therefore for the church historian to keep abreast of the best regional general histories on the market.

For students interested in the history of the midwest, and of Iowa in particular, the newest history of Iowa, by Leland Sage, is an excellent source. This reviewer has been pursuing Iowa history since the 1920s and owns a shelf of books on the subject; he is now happy to add this volume to his set for it is no doubt the best general history of Iowa yet written. As the publishers say, "Iowa history is treated not as a series of vignettes, but as a vital part of the great forces shaping American history . . . A history of Iowa is essentially a political and economic history with added emphasis on agriculture, religion, immigration, and industry as important forces in Iowa's story."

Those who lived in Iowa during the days of World War I and the Great Depression will find the author's accounts of these periods most helpful, stimulating, and accurate. This reviewer is writing the biography of Edward C. Eicher, a Mennonite Congressman from Iowa who later became chairman of the Securities and Exchange Commission and then finally Chief Justice of the District of Columbia District Court. Sage's book helps me understand those years of the Farm Bloc, the Farmers' Holiday, the beginnings of the AAA and other forces that were shaping the thinking of Iowa farmers.

Leland L. Sage is a former member of the faculty of the University of Northern Iowa where he taught and wrote history. Since 1967 he has been Professor of History, Emeritus. A scholarly but yet popular book, his *History of Iowa* is "a valuable treatment of a mid-western state for anyone with a historical bent."

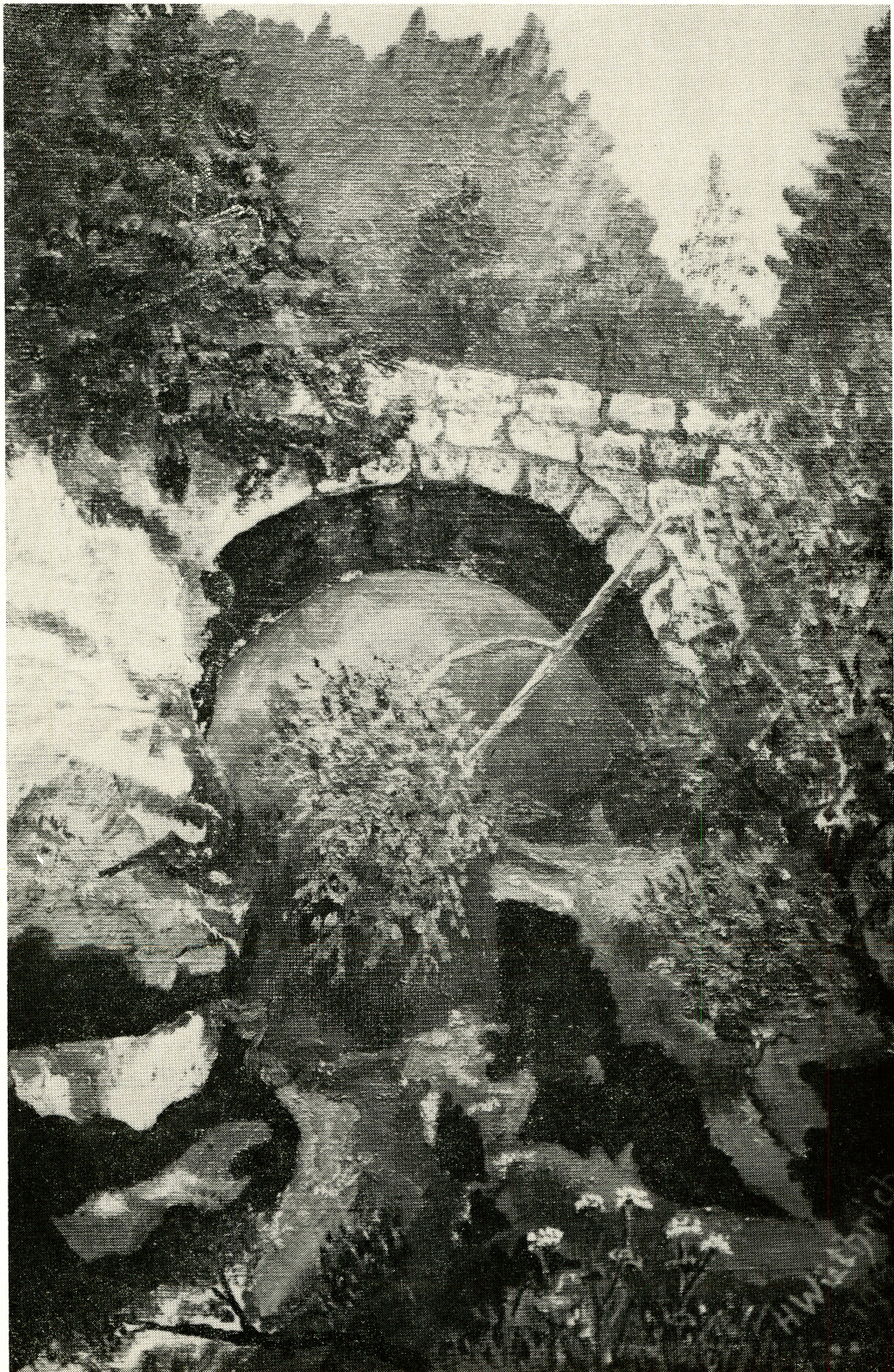
—Melvin Gingerich

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The Anabaptist Bridge of Switzerland

The Täuferbrücke, located in the Swiss Jura, symbolizes the quietistic period in the history of the Swiss Brethren which marks the end of Anabaptism proper and the beginning of a semi-pietistic era which continues to this day. Something of the original vision remained through the generations, but the more outgoing, visible willingness to confront the world and its kingdoms directly had been transformed into a more resigned attitude of being content to leave the world to itself, with the hope that the world in turn would stop persecuting quiet religious dissenters.

Soon after the birth of the Anabaptist movement in the 1520s, Swiss Brethren were already quietly making their way into the Jura highlands with the tacit consent of the (Catholic) Bishop of Basel, whose jurisdiction included the Jura. By the time of the seventeenth century the Swiss Brethren had firmly established themselves on the tips of the relatively low Jura Mountains. Pasture and some crop land was at hand at an altitude of upwards of 1000 meters (3300-4000 feet), some 2000 feet above the reaches of "civilization." But the Swiss Brethren felt they had to accept the hardships which went along with their distance from the valley culture, for there was still the constant threat of persecution, and one tacit stipulation of the agreement between the Swiss Brethren and the magistracy was the prohibition of gathering for worship.

New attitudes quite naturally developed between the world which was—literally—down below, and a gathered people which had to meet illicitly in the hidden mountain recesses, one of which came to be known as the Täufergraben (the Anabaptist Ravine). For many generations they met in the Täufergraben, often, during the night. For many families the journey to the open air meeting place took two or three hours or more, and because clocks were uncommon, some families would need to wait at the Täufergraben for a long time before they were all assembled. Many left their initials and dates carved into the rocks on both sides of the ravine. The earliest date is 1633; dates for the 1700s are numerous. Because

property and possessions of the Swiss Brethren had so often been confiscated by the government, the Swiss Brethren did not feel free to purchase larger farms until after 1874, when for the first time freedom of religion was written into the laws pertaining to the church in the new Swiss Federal Constitution of 1848. One of the early purchases, the Les Fontaines Hof on Mont Tramelan, was converted soon after 1874 into a meeting house in which rooms could be opened up to accommodate a hundred or more people.

But where there was an Anabaptist Ravine, there was also the problem of crossing the ravine. To go on foot was no problem. But slowly the Swiss Brethren developed trade with the villagers below, and needed to transport milk and other farm produce by horse and wagon. And so the Swiss Brethren built a bridge, the Täuferbrücke, first of wood, and then in 1835, of stone. The bridge served until 1924, when a new automobile road was built by a group of government workers during the great depression. The weakening stone Täuferbrücke was then, unfortunately, demolished; but the remains of the old stone bridge can still be seen on both sides of the ravine.

Half-way down the mountain road, leading from the highland Swiss Brethren to the valley people, stands a milk house. To this point the Swiss Brethren brought their milk and here townsmen would get it for sale in the village. This lonely milk house is also a symbol of the transformation of early Anabaptism into the quietistic brotherhood of the eighteenth century, a change which was obviously brought about in large part by persecution, which continued well into the nineteenth century. The last known Swiss to be martyred in Zurich was Hans Landis in 1614. But there was at least one case where an infant in a Swiss Brethren family was forcibly baptized by the state as late as 1814.

We can learn from Swiss Brethren history something about the effects of persistent persecution. Certainly, Swiss Brethren tenacity proved too tough to be easily broken; yet in fact, the original Anabaptist vision remained only partially intact from

generation to generation. In its transformed state it can still be noted to-day among the Swiss Brethren. They had by no means given up the good fight of faith; yet to remain in Switzerland required a type of compromise as to mission and witness. Some Brethren emigrated to other lands to avoid such compromise; those who remained felt that to emigrate was in itself equally a compromise.

The fragments of the Täuferbrücke remain a symbol of the past, a testimony to men and women who attempted in spite of persecution to remain faithful to God rather than to submit to the "prince and principalities of this world." The bridge is gone. The Swiss Brethren live in a new age, with new problems and new challenges. They have moved back down into the valleys, so that only scattered family units still live up in the Täufergraben area. There is presently a new mood among the Swiss Brethren which is taking into account the earlier vision of their forefathers, including the idea of nonresistance, and a discipleship which includes an ever stronger witness to society.

Although the past witness in times of strong persecution has provided us with a worthy Mennonite heritage, we too need to note that the Anabaptist Bridge is indeed broken, and we need to build new bridges which lead us presently in the direction that God would have us go.

—Leonard Gross

Anabaptist-Mennonite Perspectives

In the past two years the Historical Committee has been focusing its attention on three major anniversaries. In 1974 Mennonites celebrated the centennial of immigration from Russia, and in 1975, the 450th anniversary of the birth of Anabaptism. These meaningful celebrations in themselves have helped to prepare the way for a Christian stance during another celebration, the American Bicentennial in 1976 which will involve all the citizens of the United States.

Indeed, the message of our forefathers on how we as Mennonites should respond to a national celebration speaks unequivocally, for both

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Articles appearing in this journal are abstracted and indexed in *Historical Abstracts*. Microfilms of Volumes I-XXXIV of the *Mennonite Historical Bulletin* are available from: University Microfilms, Inc., 300 N. Zeeb Road, Ann Arbor, Michigan 48106.

The Historical Committee of the Mennonite Church: Its Task, Past and Present

For many years, twin books, taken together, defined our Mennonite heritage. The first book chronicled God's history during both the old and new covenants, but only through the first century of the Christian era. The *Martyrs Mirror* continued the account of God's history, chronicling divine history through the eighteenth century, and thereby included the new chapter of the sixteenth-century Anabaptists. Our Anabaptist-Mennonite heritage consequently has affirmed God's acts at many points throughout God's Old, as well as his New Testament, of which we are still a part. For the New Testament of Jesus Christ reaches through to us today, and continues until God closes for all time his history book. Such at least was the hope and faith of the sixteenth-century Anabaptists.

However, when the *Martyrs Mirror* was reprinted in 1748, in German translation, and many times since in German and English translation, the acts of the martyrs and "witnesses for the sake of divine truth" were not chronicled beyond the year 1685. Our Mennonite brotherhood had in a real sense come to a standstill, remaining in a state of hibernation for two centuries. In this sense, God stopped working in 1685!

When the brotherhood awakened out of its sleep, the so-called "Great Awakening" was our Mennonite attempt to make up for lost time, but we looked outside of our own heritage for places to latch onto where the Christian excitement seemed to be. This was the time when the Western world was extending its "Christian" civilization throughout the world by the might of navy and infantry in the name of Christian mission. Unknowingly, the Mennonites were drawn into the new wave of American and Western nationalism; unwittingly, they accepted much of this Western extension of culture as being consonant with Christianity.

During an era that reaches from about 1890 to 1930/40, we as Mennonites reached an all-time low point in our understanding of God's working within our own history as a Mennonite brotherhood. To have chronicled the history of us Mennonites as God's people, as the Dutch Mennonites (*Martyrs Mirror*) and the Hutterites (*Great Chronicle*) did, was the historical approach which many Mennonites rejected in favor of Neoorthodoxy, Modernism, Fundamentalism, philosophical Existentialism, and even civil religion—each in its own definite way a compromise of the faith in God who has shown us, within our own gathered brotherhood-church, the paths to truth.

Yet none of us, as Mennonites, had—or has—given in completely to what we might sum up as an individualized "now-religion" (a shallow approach to life which does not take into account the historical process and development of the Christian story, and the deep significance this process holds for current life, faith, and practice). For we know that Jesus promised and granted his peace to his gathered church, where he dwells effectively with his Spirit, but that he has not granted such peace to the world (Eph. 2:11-22; Jn. 14:15-31). The stark realities of war and hate are only too well documented by the history of mankind.

The Mennonite Historical Committee (1911ff.) and the Archives of the Mennonite Church (1937ff.) were established by the Mennonite Church to show how we as Mennonites have responded to God throughout the centuries we have been part of his church. A good knowledge of God's history, and where we as a brotherhood have fit into this history, does not in itself guarantee that we will respond now as true disciples of Christ. But historical roots have always proved a strength to those who seek the Lord God and his righteousness. Such roots are of special import in the 1970s, a time when so much of human existence seems merely to be meaninglessly adrift.

It is this task of locating, defining, and interpreting our roots, to which the Historical Committee is dedicated; the many books and documents gathered in the Archives of the Mennonite Church chronicle how we have—and have not—responded to God's quiet but constant calling and leading.

—Leonard Gross

of the church events—1525 and 1874—are the consequences of a firm conviction that the kingdom of God is separate from the kingdom of this world, and that to remain true to the call of God means to limit our alle-

giance to men and their civil religion, nationalism.

A Historical Committee highlight in 1973 was its seminar held in Lancaster for Mennonite artists who have been working with Anabaptist-

Mennonite history. The group considered the problems inherent in attempting creatively to define, contain, and express a Christian heritage. This seminar, a first of its kind, has helped to coordinate the various productions which are even now feeding into Mennonite celebration.

A high point of 1974 was a meeting at Bethel College of the newly formed Inter-Mennonite Committee of Historians, convened by the Historical Committee and the Institute of Mennonite Studies. This group expressed the concern that traditional forms of communicating our Mennonite faith not be neglected. Scholarly journals need to be maintained and serious monographs written so that our Mennonite horizons of knowledge and understanding of the past may be broadened. Brothers and sisters, representing most North American Mennonite denominations, affirmed the need to keep working intensively at our broad world-wide heritage. They indicated their willingness to cooperate in maintaining our rich field of Mennonite history and thought.

In the fall of 1975 the Historical Committee will meet at Germantown with other concerned persons with a view to the national Bicentennial. They will consider and weigh the various plans that bear upon the questions of the Mennonite church/state perspective.

One striking affirmation which has come to us from many quarters during this past year is a renewed awareness of the deep significance of our first great Confession of Faith, created by our brotherhood at Schleithem in 1527. John W. Miller (*Mennonite Reporter*, January 6, 1975) says it well: "We need a new fidelity to the old Schleithem. In all essentials that 'agreement' is still good enough. It was ahead of its time. It's still ahead of ours. All that is really necessary is to read it and put it into practice. If that were to happen in this year of celebration, it could be a year worth remembering—even 400 or 450, or 500 years from now." (The best source for the Confession is John H. Yoder, ed., *The Legacy of Michael Sattler* [Herald Press, 1973], Chapter II.)

From our Anabaptist forefathers we learn about the nature of Christian faith; this is what celebration is all about. But this also prepares us for 1976, that we can amass the strength and wisdom to remain true to God, and so best serve men.

(A report submitted to the 1975 General Assembly of the Mennonite Church, by Leonard Gross, Executive Secretary, Historical Committee of the Mennonite Church.)

Early Nineteenth-Century Pennsylvania-Ontario Letters

The following letters and diary entries, valuable for their insights into Mennonite social and economic history, reveal the close ties between many Pennsylvania and Ontario Mennonites in the early and mid-1800s. The four Brubacher letters published below are part of a recent acquisition of six letters in German (1808-1848), donated by Isaac and Helen High of St Catharines, Ontario. These letters appear here in English, translated by Elizabeth Bender. The June 22, 1846 letter and the 1817 and 1819 diary entries document a sort of Mennonite wanderlust and its fulfillment, through trips taken between eastern Pennsylvania and Ontario. The 1846 letter from Christian and Elizabeth Bauman is extant in the Archives of the Mennonite Church in English translation only. If any readers know where the German original may be found, we would like to know.

—Leonard Gross

Lititz, Sunday, December 8, 1822
Benjamin Eby and John Brubacher,
[Waterloo Township, Upper Canada:]

First, I wish for you and your households that this letter may find you alive and well. I am at present with Mother and am in good health, and also Mother, brothers Jacob and Christian with their families are still well, as the Grebiels. As far as we know the neighborhood is again in pretty good health, for which we all owe thanks to God for such preservation. Brother Jacob wrote you that John Baer and two of his children died; the rest of his family are pretty well recovered. The widow is planning to move in with her father along with her children, and then Samuel Baer is to move onto the place and farm the land, and then old Mother Baer can stay in the house with Samuel.

Now I want to tell you about the rest of my trip to here. Since I wrote to you from Oswego about my trip that far, which letter has, I hope, reached you before this one, I will continue from that place (Oswego) until my arrival here. At two o'clock in the afternoon of the 24th I left Oswego. Here we crossed the river and had 10 miles to the Pennsylvania line. We made 20 miles that afternoon over hill and dale and then stopped for the night. The next morning we left for Montrose, a distance of 10 more miles, from Montrose to Tunkhannock, 20 miles; it is still very hilly. There we came to the river and from there to Wilkesbarre, 30 miles. We arrived there on the evening of the 25th; the road is pretty good this far, but it goes mostly up and down. Here I had to wait a day again for the Bethlehem stage coach and on the morning of the 27th I left. This was an unpleasant day. When we reached the top of the mountain it was snowing, and on this side it rained for 45 miles to Samuel Heller's, 10 miles to Nazareth, 10 to Bethlehem, where we arrived in

the evening. Here we spent the night, and the next morning, the 28th, the stage from Easton to Lancaster came through here; I took a seat and rode to Allentown 6 miles, from there to Kutztown 18 miles, then to Reading 17 miles, where we spent the night, and the next morning, the 29th, we left for Adamstown 10 miles, Riemstown 5 miles, to Lititz 12 miles; from John Gross's inn we rode to Casperschmidt's. Daniel Fahnestock lives nearby, and we stopped briefly. I asked about my old home, whether they knew of any deaths in the neighborhood, and they told me that our friend, John Baer, and two of his children were buried, but they knew no others. When they told me this I thought at once of you, Benjamin Eby, and what you told me when we said good-bye at Jacob Mayer's, that you felt that I would not see John Baer again, and that you believed he had died, and it turned out that way. From the place named above my driver took me to Abraham Huber's, where we arrived at two in the afternoon. He gave me a horse and that evening I arrived in good health at my mother's and brother's, who were just talking about me. My journey has so far been good, but I will never do it that way again, if it should happen that I cover the road again. I would advise anyone who wants to travel to get his own horse and buggy, and if he makes good progress he will not have to be on the road so long and the expenses would be about two-thirds less. My purse experienced this amply, I can call it to witness. Since I have been here I spent two weeks at Abraham Hackman's; they are well, but Jacob Herschy's wife is very sick with dropsy. They have tapped her three times, and the last I heard she was bedfast. A number of people that I knew have died between here and Marietta; you did not know them.

The weather here is very good just now for this time of the year;

for a week it has been rather cloudy and unsettled, some rain and then clear again. It is good for the people here if we don't get snow for a while, for feed is somewhat scarce.

You may also want to know what kind of work I will be doing this winter. Hackman thought I ought to stay with him, but they had something else for me at Hammer Creek that they mentioned to me when I got here. They want to have me live in Peter Staufer's blacksmith shop, but not to do a smith's work but to teach school. I have consented and if nothing else turns up I will try it for a while.

A little over a week has passed since I wrote the above, and I will put the present date at the head of my letter. This was the reason why I did not finish the letter at once. I had heard that Jacob Shoemaker and his wife had arrived at Abraham Burkholder's on November 23; his wife was ill again and they sent for a doctor, but his medicine did not help her. Then they decided to have Dr. Schelle, who lives not very far away, see her, and on Saturday, the 30th, brother Jacob and Dr. Schelle went to see her. Schelle said she had a fever from her gall bladder, and gave her some medicine, and she had scarcely taken it when she felt better. She improved enough that they could go to Jacob Wissler's already on Dec. 4th, and on Friday they came here. She is still somewhat weak but she has a good appetite. If she continues like this, she will soon be strong again. His health is pretty good, although he is a little thinner than usual. Both of them seem to be in good condition. Yesterday evening they went to Christian Eby's, and today they want to go to the meeting in the brick church. Tomorrow they plan to go to Buchers' and then to Donegal. They are in a hurry and want to get home as soon as possible, because eight at their home had ague (*das kalte Fieber*) when they left, and they are wondering how things are there now. I would have written sooner, but first I wanted to go to the Shoemakers' to see the German boys and tell you a little about them. Now I have seen the first, but so far have seen or heard nothing of Neuhauser, Goldschmidt and Stucky.

Last Monday we got a little snow and had rather cold weather for several days. Now it is pretty nice again for this time of the year. I just got word from the John Krebiels that their family was increased by the birth of a daughter last Sunday, December first; mother and child are well. They are naming

her Susanna. Now they have three sons and two daughters.

I wish that you, Benjamin Eby, would send me the ages or the birthdates of all your children, and also Susanna's, when she died.

Now I want to close my letter. Write to us because we want to hear from you. In closing, a friendly greeting from all of us. So much from your well-wisher, one who wishes you well,

Henry Brubacher

P.S. A greeting from me, Jacob, to all of you. Because Henry wrote so much and there is no room left for me I again must close with a greeting to all of you. Fear God and keep His commandments. So much from

Jacob Brubacher

* * *

Elizabeth Township, Lancaster County

Feb. 1, 1843

[Sent to: John Brubacher, Berlin, Canada.]

First, a greeting to all of you. I am letting you know that at present we are all well, for which we owe God thanks for sparing us and keeping us until now. I do complain about pain in my back and at times in my hip. If it does not get better I will have to give up hand tasks. The other relatives and acquaintances are well as far as I know. Our old neighbor Elizabeth Brubacher died the day before yesterday at the age of 84 years, 11 months, and 6 days. She was accompanied by a large funeral procession containing thirty adult Brubacher men. Jacob Hofstätter, Benjamin Eby, and Christian Langenecker preached a moving sermon—Jacob, from II Cor. 5:1.

.....

Brother John, you wonder how much of brother Henry's capital is still coming to you. I cannot tell you exactly. We took the account to the office last week, and I wrote the amount on a slip of paper for your information, but I have mislaid or lost it, so I cannot find it. I think it amounts to a little over \$2,000; we are counting the interest on the money that has not lain idle up to 1842, namely what we had on hand and what you have, and so some \$700 more will be coming to you. You mention paying money to Schuh. That can be done, but he would like to come and get it himself. I also heard from someone that he is planning to go west in the spring. You must tell us how it is to be done. For a long time now it has been a hard job to collect money around here, and when money is paid it is generally of such a kind

that one does not know whether one can get cash for it. If money is to be paid for you, write me as soon as possible; at present it is not advisable to promise money until one has it on hand. Schuh might call before April if you arrange it that way, but because a balance will remain with Benjamin Eby of about \$300, I thought you will accept that. Mother thinks you should have subtracted from the interest in her account, otherwise it would become a large sum. But however you want to do it. Mother thinks you should also look after the money with Bricker to see if he will pay.

.....

Elias Eby, you asked about the lots. I think we must take up your suggestion and finally complete the transaction. There is \$900, and with the other \$350 and \$100, it comes to \$1350. The note from your father Benjamin Eby will, with interest, amount to about \$1050. That will be considerably above your share. We will soon find out how much is coming to each. I want to ask you yet, Elias, didn't you buy a smaller lot from Henry, and is that all settled?

.....

Jacob Brubacher
Maria Brubacher

* * *

Elizabeth Township,
Lancaster County,
June 5, 1846

To John Brubacher and Benjamin Eby, and to your families:

Our greetings to all of you, as also to all friends and acquaintances. I thank you sincerely for the trouble you have taken for us when we were with you. Maria and the children also thank you for the things you sent them. Also my thanks to Henry for the booklets he sent. About our journey home: We went by steamboat from Hamilton to Lewistown, from there by train to Buffalo, then by stage coach to Erie, from Erie to Pittsburgh again by stage coach; then we were about worn out because it went on day and night. Then we took the canal, which made good progress at first until rain with thunder showers fell, so that the rivers were so badly swollen that we had to lie still several times. We came to a dam where the water had washed a boat down; the crew was saved, but the boat and cargo were lost. On the morning of the 30th we arrived at Harrisburg, then we went by train to Mount Joy, and on the same evening I went to my [son] Isaac's, who took me home the next morning. We found our families well and glad to see us again. Since we left home there has

been much rain. The growing fields looked good, but this week we had unusually heavy storms every day. Our wheat fields are flattened to the ground, the oats have fallen at many places and we fear there will not be much grain in our area. The weather is still unsettled. But we want to hope for the best. The Lord will make everything right. Our greetings to all of you.

Jacob Brubacher
Maria Brubacher

P.S. The Cressmans visited us day before yesterday. I await the next letter from you.

[Margin] The Cressmans will have probably arrived home before this letter reaches you.

The original German letter of June 5, 1846 merits publication, along with its translation, in view of a strong English-language influence in evidence throughout the letter. ("Stimboth," "Stäthsch," "Ausgewohren," "Räber," "gesetlet," et al.) The letter is diplomatically edited, with only a slightly modernized punctuation.

* * *

Elizabeth Tounship, Lancaster County, June 5ten, 1846

An Johan Brubacher und Benjamin Eby, und an Die Eurigen,

Unseren Gruss an Euch Alle, Semtlich wie auch an Alle freund und bekante. Ich Beda[n]ke mich hertzlich für die mühe, die ihr An uns gethan habt, als wier bey euch waren. Die Maria und meine kinder Bedanken Sich auch vor das, wo ihr Ihnen geschickt habt. Auch ein Dank den Henrich vor die Büchlein, welche er geschickt hat. Von unserem heim Reisen, wier gingen von Hamalton mit dem Stimboth noch Luiston, von da auf dem Rigelweg nach Bofflo, dan nach Ehry auf der Stethsch von Ehry nach Bitzburg wieter auf der Stäthsch. Da waren wier beynahe Ausgewohren, weil es tag und nacht fort ging. Dan nahmen wier den Canahl, wo wier Anfangs gut fort kamen bis Regen weter Ein fiel, mit gewieter Shauer, Das die Räber so Angeschwolen, das wier Einige mal musten Still Liegen. Wier kamen An Einen Damm, wo die fluten ein Both Drüber Runter nahm. Die händs haben sich gerätet, aber Das Both ging mit der Latung verlohren. Wier kamen auf den 30ten vor mitags in Herris Borg An. Dan fuhren wier auf dem Rigelweg nach Mauntgoy, und ich ging noch den Selben Abent zu meinen Isaac, welcher mich Den nächsten morgen heim gefahren. Wier trafen unsere hinter Lassene Alle gesund an, und waren froh uns wieter zu

sehen. Es hat, seit dem wier heim verlassen hatten, viel geregnet. Die gewächser sahen schön, Aber Dise woche hatten wier fast thäglich ungewöhnliche Schwöre gewiter Regen. Unsere weitzen felter Liegt fast alles auf dem Boten. Der hafer ist schon an vielen Orten gefallen. Wier fürchten, Es wierd nich viel kernen bey uns geben. Das weter ist als noch nicht gesetlet. Doch wollen wier das Beste hofen. Der Herr wird es wohl machen. Noch unsern gruss an Euch ins gesamt.

Jacob Brubacher
Maria Brubacher

Das Gresmans waren vorgestern bey uns. Den nächsten Bruf erwarte ich von euch.

[Margin] Das Gresmans werten, ehe dieses euch zur hand komt, heim komen.

* * *

Elizabeth Township,
Lancaster County
Feb. 22, 1848

Dear John [Brubacher,
Berlin, Canada:]

Greetings to you [and your family]. First I let you know that we are in fairly good health at this time, for which we owe thanks to God for sparing and keeping us until now. I hope this letter will also find you well. There are many sick people in our county. Many died this winter, young and old and middle-aged. I will name a few that you knew. Abraham Huber; the aged Daniel Brubachers of Indiantown—first his wife died and three weeks later he followed her, both between 81 and 82 years of age; Madalena Steiner, the daughter of Alexander Hartman; the son of Samuel Niesli, 26 years, died suddenly—in a few minutes well, and then gone. Whooping cough is prevalent among the children in our community and also among adults who have not yet had it. Christians and the Grebiels are well as far as I know.

We are having unusual weather so far this winter; there was much summer weather. In the fall, when the mills usually run out of water, this year we had too much, so the mills could not operate because of high water. We had a lot of rain but hardly any snow; the ground is bare. There is occasionally a severe frost at night, and by day it thaws and gets muddy. We have therefore had such bad roads that it is sometimes hard to get through them. Sleds are having a good rest this winter; I have not seen any all winter; we have rain for snow. It is raining today, the soil is completely thawed and farmers could have plowed at times every month. We

had lots of thawing weather this winter; we are afraid March and April will make up for it—but the Lord knows it. I wonder how the winter is in your area, whether sleds and horses are having as good a rest as ours.

N.B. Because there is still space and I did not remember to tell you among the deaths that B. Eby reports that John Eby, the son of Peter Eby, died in September and his wife in December. I don't know if I told you on the other page that the Grebiels are well. Michael is still in Philadelphia, and we hear he is not better. I thought they were going to get him and put him somewhere else because it is too expensive, but no one wants to have him, and so they will leave him there and see what they can do next. Our sister Susanna is at the Harsts this winter. I think she intends to stay there for the present. Isaac is also at the Harsts. Henry worked as a miller in several mills, but is at home now. He bought a lot recently in Schaeferstown and is planning to build there and keep a store, which I cannot advise. I don't know what he is doing now.

I will close. I wonder why you haven't written for such a long time; you have completely forgotten us. I suppose brother Christian told you enough when he visited you to satisfy for a while. As I hear, you will be getting a visit this summer from Jacob Schneider and his wife, our Catherine, but it is still uncertain.

A greeting to all of you and also to Benjamin Eby and his wife as well as his children.

Also a greeting to David Eby.

Jacob Brubacher
Maria Brubacher

* * *

Breckneck Township,
Berks County, Pa.
June 22, 1846

A hearty greeting and best wishes to my brother-in-law Samuel Bechtel and your wife Barbara, my sister, and the rest; these greetings are also for Uncle Joseph Bauman and his sons, Samuel, Wendel and Benjamin, as well as for all our friends in Canada who might still remember us. God's grace be with you.

With God's help we arrived safely in our home on Sunday evening at seven o'clock. We would like to tell you something about our trip so that you will have an idea what it was like. As you know we and Heinrich Clemens from Dumfries and Daniel Weber from Berlin started out for Hamilton in a stage at eight, Monday morning, and arrived there at one in the afternoon.

Stopped at McKay's house (two doors past Mitchels) and there in the doorway was our friend, Schuh, standing and waiting for us. After we had had our dinner, all five of us boarded the steamboat "Despatch" and started out for Toronto at two o'clock, arriving there at eight. Tuesday at eight in the morning we boarded the steamboat "Admiral," bound for Lewiston—arrived at twelve. Immediately we transferred our baggage onto the steamboat, the "Lady of the Lake". However, before we took the baggage from the "Admiral" we were ordered to open our trunk. After a few articles had been taken out and nothing else was found but clothing, the officer left us without saying a word.

Here we bid Clemens and Weber farewell. They went to Wesen, whereas we and Schuh boarded another boat. Started out at three for Oswego (150 miles). At six o'clock Wednesday morning, having slept all night, we arrived at our destination. After that we travelled by water for 230 miles. During this time we had very little wind and no seasickness was felt. At Oswego we boarded a packet boat on the Seneca Canal at 6:30 (38 miles to Syracuse) and arrived there at four in the evening. Then onto another packet boat on the Erie Canal. Started out at five o'clock for Utica, a sixty mile trip, and arrived Thursday morning at eight. Within ten minutes we were in cars on the Ringelweg to Albany (93 miles). Within a short time we started moving and at two we were in Albany. Here we had to wait until seven in the evening. Boarded the steamboat "Belle" on the Hudson River for New York (160 miles) and arrived there at six on Friday morning. Here we left our friend, Schuh, since he had a cheque which he wanted to cash, but the New York banks were still closed. At nine we crossed the river on a steamboat, then travelled on the Ringelweg 78 miles to Bristol, then onto a steamboat "Deleware," twenty miles to Philadelphia—arriving there at two o'clock.

We went into the inn called "Schild von schwarzen Baer" located on 10th street near Marktstrasse, where we had our dinner. After that we looked up our friend, Abraham Bohrhart, whose wife is a cousin of Elizabeth, in whose home we received the kind hospitality. Saturday morning I (Christian) went to the Philadelphia market. Here numerous things were being sold such as cherries, currants, new potatoes, cucumbers, beans, apples, huckleberries, beets, carrots, cabbage, etc.

At nine o'clock we entered the train (Philadelphia and Railroad Line) and arrived in Reading at one o'clock.

We stopped off at Daniel Housums home. Here we met our neighbor, Christian Bohrrhardt. We then agreed that he would take us with him in his horse and carriage to our home. At seven on Sunday evening we arrived home safely. We were well all the time, with the exception that Elizabeth had headaches. Travelling was fine as we were so comfortable and we were also able to sleep well. The total expenses for our trip were \$40.24.

Besides the gratitude which we owe to the Giver of all good things, we are also grateful to you for your service and love which you showed to us. You may be assured that we will be willing to serve you whenever you come to pay us a visit. Should you, however, never be able to come and see us, we hope to get an opportunity where we will be able to render a similar service in return, thereby repaying you for what you have done for us. We have heard and seen much and are satisfied. We are not sorry for time and money spent. We found the people well, with the exception of several. Our old neighbor, Konrad Gertz, had died on June 5 at the age of 89 years. He had been ill for two weeks.

We are astonished at the grain fields, how well they look. The wheat crop looks very promising. The rye seems to have suffered during blossom time, due to moist weather. Much hay has been made. . . . Oats and all other grains look very healthy. The cherry crop is heavy, and the cherries are now ready for use. The beans and potatoes are also ready for use. During the time we were absent they had had much rain, with very few days of sunshine. The first four days of last week, however, were fine days for hay-making; last Friday and Sunday, thunderstorms and rain, yesterday dull and cloudy, today the same, although somewhat cooler. . . .

Now a few words to our friend Benjamin Bauman (son of Joseph). We hope that by the time this letter reaches you, you will be back with your loved ones again. If you do not mind, we would kindly ask you to describe to us your recent trip similar to what we wrote you; perhaps you wouldn't have to go into detail so much, briefly stating how you liked it, whether the land is good, what the prospects are, etc.

We hope that you will write to us some time. We commit you unto

God and His Word. So much for this time. From your friends,

Christian Bauman and
Elizabeth Bauman

(—Christian Bauman Collection
Hist. Mss. 1-155)

* * *

Description of the road from Reading to Waterloo Township, Halton County, Upper Canada. Joseph Bowman started September the 4th, 1817 and arrived in Waterloo, October the 2d, 1817.

From Reading to

Kergerstown	16
Orwigsburg	11
Sunbury	47
Northumberland	2
Milltown (Milton)	12
Bens Borough	14

102

Muncy Creek (Muncy)	2
Williamsport	12
Heurs's Tavern	13
Blockhouse	14
Peter's Camp	12
Widow Berry	18
Addam Hart	6
Robert Patterson	6
Thomas Mayberry	20
Mulhollan's Tavern	20
Densville	20
Dreisbach's Tavern	3
Big Tree	15
Genasee River (Genesee River)	7
Calladony Town (Caledonia)	7
Davis's Tavern	4
Serayl	3

182

Buttavia (Batavia)	11
Richarson's Tavern	11
Hersy's Tavern	15
Buffalo	14
Blackrock Ferry	2
John Boyer	10
Fall (Niagara Falls)	8
Jacob Myer	20
Carpenter's Tavern	13
Dundass	18
John Erbs Mill	23

145

182

102

Miles 429

Joseph Bowman started from Waterloo February the 9th, 1819 and arrived in Reading February the 27th, 1819.

From John Erbs Mill

to Jacob Myer	60
Cadareenstown	8
Queenstown (Queenston)	12
Morehous's Tavern	25
O'Carges Creek	13

Tillanson's Tavern	28
Rochester	11
Pitsford (Pittsford)	8
Cannandaigua (Canandaigua)	21

186

Benyang	22
Head of Sennaka Lake (Seneca)	30
Coryell's Tavern	7
New Town	15
Sowmans Tavern	7
Tioga Paint (Tioga Center)	14
Shaw's Tavern	6
Brown's Tavern	27
Smith's Ferry	30
Wilkesberry (Wilkes Barre)	20
Rack's Tavern	17
Mirwein's Tavern	16
Dreisbach's Mill	6
Lehigh Water Gap (Lehigh Gap)	12
Falk's Tavern	12
Richard's Tavern	8

249

Kutstown (Kutztown)	6
Reading	17

23

249

186

Miles 458

Spending money \$22.53

(—Joseph Bowman Collection,
Hist. Mss. 1-55)

News and Notes

"A Hundred Rules of Conduct for Children," by Christopher Dock (About 1750). A Cedars Country Store Reprint. Cedars, Pa., 1974. This little volume shows the continued interest in the pedagogical ideas of Christopher Dock, and is a small booklet that should not go unnoticed.

Professor Sol Yoder (Hesston College, Hesston, Kansas) is currently researching the topic of Mennonite secularization in the Netherlands, particularly the extent and effect of Mennonite economic participation in the "Golden Age" of the 17th century. He is studying at the University of Amsterdam.

Titus B. Hoover, Port Trevorton, Pa. 17864 has translated and published a book written by Claes Ganlof, successor of Menno Simons and Dietrich Philips, entitled *The United Undivided Church of God*. It is available in both a German and English translation at \$2.25 per single copy or \$2.00 each for ten or more copies, from Nathan Showalter, Rt. #5, Box 41, Harrisonburg, Va. 22801. It is a 188-page paperback and represents historically the

conservative wing of the Flemish Mennonite Church, and presently in America, the stricter segment of the American Mennonite Church. This is the first time this book has been available in English. It is simply but attractively printed with wide right margins in which the many Biblical references are cited. It is unusual for this wide margin not to be on the left side of the lefthand pages and there is some faulty punctuation and a scattering of typos. We commend those who have made this material accessible in English at so nominal a price.

—Gerald C. Studer

Recent Publications

Sutter, Sem C. *Leaves from the Eash-Blough Family Tree with Reminiscences by Sem K. Eash and Biographical Sketches of the Ancestors of Sem K. Eash and Suie Blough.* July, 1974. (5715 S. Drexel, #514, Chicago, IL 60637.)

Landing, James E. "A Morphology of Cultural Disintegration Among German-American Minorities in Elkhart County, Indiana." In: *Brethren Life and Thought*. Vol. 18, 1973, pp. 13-24.

Nafziger, Carol Ann. *The Gottlieb Beck Family.* Archbold, Ohio, Clifford Nafziger, 1966. 95 l. Photomechanical print from typescript. Index. \$10.00. Clifford Nafziger, R. 1, Box 143, Archbold OH 43502.

Book Reviews

Hutterite Society. John A. Hostetler. Baltimore, Md.: Johns Hopkins University Press. 1974. \$14.00. 403 pp.

It could be hazardous to review a book written by an esteemed personal friend unless one has much to say in honest praise and little to say in criticism. Even though I tried to read the book impartially, I am happy to say that I find myself decidedly in the positive position just described.

This very attractive volume was published in the year that marked the Hutterites' one hundredth anniversary on this continent. From a group of several hundred persons representing forty families arriving in this New World in 1874, the Hutterian Brethren now number more than 22,000, and are distributed across northwestern United States and the Canadian prairies.

At a time of growing interest in communal societies and alternative patterns of life, author and Temple University anthropologist-sociologist

Hostetler offers a complete and fascinating picture of this oldest and largest family-style communal society in North America, if not in the world. (During the past five years, Hutterian colonies have been forming at the rate of six per year.) This book is a worthy companion to the author's authoritative previous volume, *Amish Society*.

Hostetler traces the historical beginnings and the development of this people from their founding four centuries ago until the present. He does this in a vivid and engaging prose yet in a mood of empathy. He never sacrifices objectivity nor fails to write with the skill and care of the competent research scholar that he is. His account is never pedantic and it is interspersed with maps, charts, and tables, and is illustrated with more than forty excellent photos.

The second part of the book deals with Hutterian communal life today—colony organization, economic survival, attitudes, religious beliefs and day-by-day practices. No doubt in large part because of his Amish background, Hostetler is readily accepted into Hutterian communities and his observations are based upon fifteen years of personal contacts. I can think of no question the author left unanswered for me nor any area of life and thought which he failed to explain and describe with the single exception of the Hutterian preference for certain editions of the German Bible, and their use of the Apocrypha.

The reader learns of the Hutterites' constant struggle with the temptations of private property and individualism among the members; that these people no longer practice the wide diversity of skills that characterized them at one time in Europe; and of their devotion to the German language as well as to the Anabaptist tradition. The modernity of their farming practices stands in sharp contrast to that of the Amish, although to be sure both groups are exemplary agriculturists.

It is highly instructive to learn how the communalistic style of life is propagated from generation to generation. The author says that parents and teachers teach "that from the beginning God has commanded the communitarian way of life in which all of man's activities should be sacred." This is illustrated in a children's story published by the Society of Brothers, Rifton, N. Y.—a group that has merged recently with the Hutterites. One suspects that the propagation of this way of life is far more a socialization process than—in the narrower sense—an educational one, though

all facets of community life are integrated to support this view.

It is noteworthy that a doctoral dissertation by Leonard Gross, entitled "The Golden Years of the Hutterites . . . 1565-78," which Hostetler cites in a footnote, is forthcoming as a Society of Brothers publication (Plough Publishing House, Rifton, N. Y.). It would appear that with the merger of the Society of Brothers with the Hutterites, Hutterianism has for the first time a strong publishing platform from which it may promote its faith and practice. Indeed, most of their own priceless records are still extant in manuscript form only; many of these items hopefully will be published in the coming years.

Pages 89 and 325 have typographical errors—the first being a period that should be a comma, and the second the omission of the word "have" in a line slightly below the middle of the page. In addition, I am left with several questions and suggestions: that "and" would have served the purpose better than "but" in the author's sentence on page one, where he says, "The colonists derive from the sixteenth century Anabaptist tradition *but* identify with neither Catholic nor Protestant theology." I am puzzled by the statement on page 245 that the Hutterian brotherhood cannot forgive murder, when the New Testament so unmistakably teaches forgiveness even for this gross sin. Then on pages 276-77 the statement is found that "never is anyone asked to leave the colony" while on the following page the statement is made that one Hutterite group did formally expel two brothers from the church.

The sixteen appendices are of great value and interest and make available to English readers the rituals that clarify the Hutterian understanding regarding baptism, engagement/marriage, ordination, as well as their school disciplines and practices, not to mention the interest a week of menus will arouse among many people even if it does not seem of profound significance to the Hutterian ideology! The book is thoroughly footnoted and indexed and carries a comprehensive though selected bibliography.

I cannot close without quoting (in English translation) one of the Hutterian table verses which gives a glimpse of their simple sense of humor:

When yawning quickly raise
your hand
To hide your mouth from view,
So that your neighbor need not
fear
You will devour him too.

—Gerald C. Studer

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MELVIN GINGERICH, 1902-1975

In Tribute to Melvin Gingerich*

GUY F. HERSHBERGER

What does one say in tribute to a person on an occasion such as this? Does one recite a lengthy list of achievements in a life of 73 years? I think not. Such information can be found elsewhere. May I rather come to the heart of the matter—that which is ultimately the only thing which counts.

Melvin Gingerich was an educator, a historian, a Christian churchman, and the key to that which was his life, I believe, is found in the words of the Apostle in II Corinthians 5:17 (NEB): "When anyone is united to Christ, there is a new world; the old order has gone, and a new order has already begun." The New Testament has much to say about the new birth which is the transformation of the individual into a new kind of person. But II Corinthians 5:17 goes beyond the new birth to speak of the transformed perspective, the new outlook on life, on people, and on society, of the person who is united to Christ. "From now on, therefore," says verse 16 (RSV), "we regard no one from a human point of view." Whenever Paul speaks like this he is speaking of human relations—or social questions, if you will—such as the relation of Jews and Gentiles which was the most serious social problem confronting the early church.

How to regard one's fellow human beings, and the society of which they are the constituents, and the meaning of the social process, and of the stream of history by which all mankind is continuously carried forward: these were matters of deepest concern for Melvin Gingerich. In an unpublished paper, "The Making of a Mennonite Historian" (1970), he speaks of his experience in the world of scholarship, of his initial impression of the learning of his mentors, and then the important discovery that, regardless of any vaunted objectivity, every scholar operates from a particular point of view. Then "it became increasingly clear," he says, that the historian must "sift out that which is irrelevant and deal with the primary and the most relevant movements in

history"; that "he must search for the threads and meaning of history"; and that "any serious student will finally be driven to a study of theology and to a search for the ultimate meaning of life and of man."

A second discovery was that church history cannot be pursued "without seeing the church in its cultural and historical context. . . . Too often in our own writing of Mennonite history we have treated our own story as an isolated phenomenon, unrelated to the times in which the events occurred." And thus in Melvin's writing it was his persistent goal to tell the story of his people in the context of the world in which they lived, and with integrity, seeking to discover the essential threads of meaning as they come to be seen in the perspective of one for whom the old order is gone, with a new order already begun. This no doubt is the reason why C. Henry Smith was able to say that in his opinion *The Mennonites in Iowa*, which appeared in 1939, was the best regional Mennonite history published up to that time. As Smith said it, "Melvin knows what to put into a history and what to leave out." The significant was included; the trivial was omitted. The story as written had meaning.

Thirty years later the influence of Melvin's approach in search for meaning in history could be clearly seen as he labored in an editorial and advisory capacity for the production of two further outstanding regional histories, Grant M. Stoltzfus', *Mennonites of the Ohio and Eastern Conference* (1969) and Paul Erb's, *South Central Frontiers* (1974). This influence is to be seen in the painstaking, careful work which his integrity demanded, resulting in one, sometimes two or three, more critical readings of a manuscript after others were weary and ready to go to press. It was these further readings, however, which would detect errors to be corrected, irrelevancies to be deleted, and omissions to be supplied, omissions in particular of the type which he of the new order perspective would be among the first to detect.

A good illustration of the latter appears in the "Oklahoma" section of *South Central Frontiers*. The Oklahoma region had long been reserved for the Red Man and was known as Indian Territory. Toward the close of the nineteenth century, however, despite solemn promises to the contrary, Indian Territory was gradually opened for settlement by the land hungry white man. The high point of this movement came in 1893, the time of the "run" on the Cherokee "Strip," a fertile tract, "200 miles long and 57 miles wide, next to the Kansas border." The run occurred on a Saturday in September. More than 100,000 people were in the race, dashing off on horseback, in buggies and schooners, wagons and bicycles, to drive a stake on the claim they would prize as their own. "Mennonites of the various branches were in the front ranks. They came from Iowa, Nebraska, Kansas and Missouri," most of them getting their quarter section.

At Melvin's request the entire manuscript had received careful reading by several different persons, while certain sections, including the dramatic description of the Oklahoma episode, received special attention, bringing a number of suggestions, including one to the effect that this part of the South Central story could not be complete until it gave recognition to the wrong done to the American Indian in the white man's march of "Manifest Destiny." Melvin's sense of historical integrity; of the need to tell the Mennonite story in its historical context and from the perspective of the new order of II Corinthians 5:17; and his ability to sift significant suggestions from the lesser ones, told him that this was one which must be acted upon.

When the suggestion was passed on to the author it was gladly accepted, so that on pages 361 and 362 of the book we find the following confession from Paul Erb's facile pen: "There is nowhere in the Mennonite records any hint that Mennonite settlers, from Germantown to the settlement of the last stand of the Indian in the West, had any feeling that they were doing wrong in acquiring deeds of ownership for land that the Indians claimed as theirs. . . . The American urge to expansion had something of a religious fervor. Colonization was con-

*Given at the funeral, June 28, 1975.

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sidered a divine mission. This is seen in the zeal of the pioneering Mennonites in starting Sunday schools, building churches, and scattering evangelists on the frontier. They evidently never had a thought that they were wickedly stealing land from the Indians."

"As we see it now, Mennonites do share a collective guilt for violating the tribal ownership of land, for killing the buffalo upon which Indian life depended, and for breaking the treaties which were given to protect Indian rights. Only recently in Arizona and Mississippi and Canada, but not in South Central territories, have (old) Mennonite missions to the Indians recognized our obligations to the Red Man. General Conference Mennonites expressed this obligation much earlier, so that today they have in Oklahoma, for example, four Indian congregations strong enough to join in hosting the Western District Conference."

"To ask what kind of practical restitution Mennonites might now make to the descendants of the Indians whose lands we and other white Americans took is of course to pose a deep puzzle. The buffalo herds cannot be brought back. Our minds and our wills hardly seem ready for proposals to restore lands to tribal ownership. . . . But we can begin by trying to see the historical process through Indian eyes. We can acknowledge the wrong that was done. And at least we can be careful not to see in the pioneering of our forefathers only the heroic deeds. . . . We can try to see the other side: our forefathers' failure to see that they were benefiting fairly directly from the destruction of other people's lives and communities—as we are still benefiting." These are the words of Paul Erb, and I am sure that he believes them. But I am also sure that he would be the first to acknowledge that they were inspired by the suggestion of others as conveyed to him by Melvin Gingerich.

It was Melvin's deep concern that in controversial social questions the truth must prevail; that Christians, our Mennonite people in particular, learn to be fair in their evaluations, and to all parties concerned; that their conclusions and evaluations be based on substantial evidence; that a Christian attitude be maintained, and a spirit of reconciliation, as long as honest differences remain. Above all there was the concern that no one because of lack of information be carried away by his emotions into believing false charges or following along in un-Christian crusades against persons or institutions or movements which are being false-

ly accused. It was the common knowledge of this concern which led the Conrad Grebel Lecture Committee to ask Melvin to prepare the 1967 lectures which were published in 1968 under the title *The Christian and Revolution*, a book seeking to understand the causes of social revolutionary change occurring in many places in our time, and setting forth what he believed to be the Christian attitude toward those who seek to bring about these changes.

Melvin had the intense devotion of a "true believer," in pursuit of whatever it was that he was called to do. And yet it was in low key that he did so, often arriving at the goal simply because of his patient persistence long after others had given up. When the Russian Baptists came to Elkhart County fifteen years ago some people living in the afterglow of the McCarthy Era were deeply concerned, certain that there were no Christians in Russia, and

convinced that the members of the delegation coming here were deep-dyed Communists, representatives of the Kremlin itself, and bent on the destruction of America. These concerns were voiced in the Goshen and Elkhart newspapers by numerous letters to the editor and replied to in other letters by friends of the Baptists. So far as I can remember Melvin did not take part in this letter writing. Instead he entered into personal conversation with a leading letter writer, a Goshen minister who was convinced that Goshen College and the Mennonite churches, in entertaining the Baptist delegation and permitting them to speak to their congregations, were guilty of promoting the Communist cause against that of Christ and his church.

Most of us, I suppose, feeling that efforts to change the brother's mind would be futile, were soon ready to forget the matter and move on to other matters. But Melvin continued with numerous conversations, both face to face and lengthily by telephone, patiently insisting that some people in Russia were Christians and encouraging the brother to go there and see for himself. Not long thereafter the brother did visit Russia and following his return met with Melvin and with members of the college and seminary faculty and with students in the seminary lounge, where he reported on the Russian tour including his happy experience of finding Christians not only in Russia but in several satellite countries as well.

Melvin Gingerich had a keen understanding of the Anabaptist Vision and a deep concern for the reali-



In Memoriam

Melvin Gingerich (29 January 1902 - 24 June 1975) was widely known to MHB readers. His death this past summer brought an end to rewarding decades as historian and writer. His probing mind continually questioned the purpose of existence, in the vital process of attempting to balance paradoxical aspects of life. He knew that such a balance meant to select and to reject from the host of options constantly demanding value judgments. He was always conscious of the need to evaluate the present condition of mankind in the penetrating light of the past. However, for Gingerich the past itself needed to be understood with a view to the newness that Christ brought to this world, and the historical unfolding of this newness.

One characteristic stands out in the life of Melvin Gingerich: his ever helpful hand and concern for the other person. This process of human relations Gingerich held as the highest priority, and this perhaps explains why during half-a-century Gingerich proved to be such an integral part of the brotherhood leadership, a large team of men and women who together probed life and the truth upon which life is founded.

"In Tribute to Melvin Gingerich," presented by Guy F. Hershberger at the funeral service on June 28, is published in this issue as an interpretive piece. The 1974 portrait on the first page is the work of Joan Liffing Zug, Iowa City, Iowa. The caricature of Gingerich, also from the year 1974, is the creation of Roland H. Bainton. Gingerich greatly appreciated the first, and indeed greatly enjoyed the second of these representations of himself.

—Leonard Gross

zation of that Vision in the continuing life of the people of God. This was reflected in his own simple style of life and his frequently spoken concern because of evidences of materialism in our brotherhood and of individualism, the bane of western Christendom, and a very present danger to Mennonites of our generation. Thus when a group of us gathered in the seminary lounge in the summer of 1972 to ask whether the Mennonite Community Association founded in 1946 had finished its work or whether it should be continued it was Melvin who said that the need for its vision is greater today than ever, that the organization should be continued, and that new ways should be found to work at the task of building the Christian community in the context of the peculiar needs of the last quarter of the twentieth century. Again, as recently as March 1975, he expressed to me his concern for a brotherhood community devoid of social stratification and high level authority, the fellowship of believers gathered about the open Bible where ideas are examined and tested against its teaching, there to discover the will of God for them and the brotherhood, thus giving to the Christian community a sound biblical and theological foundation on which to stand.

I have the impression that many people have a feeling that it would be better for Christians to give less attention to things of this world, to a new order, less attention to questions of social concern and more attention to eternal matters, as if there were no relation between the two, that being concerned with mundane affairs somehow unfits one to think of heaven.

But after reading again Melvin's "Reflections upon Approaching 65" I am moved to ask what kind of living and thinking it is that prepares one for heaven. Is it the kind of thinking which separates the two worlds as if they had little or nothing to do with each other? Is it the kind of thinking which overlooks the social implications of the Gospel and questions the relevance of the Sermon on the Mount for our time, while speaking much of salvation through the Blood of Christ—as if there were little relation between the two?

Or was Melvin's deeply felt concern for a new order here and now perhaps the real source of the vision of heaven found in his *Reflections*—and is this not a vision of heaven in which all of us can gladly share?

In his imagination Melvin, speaking to a college audience, says: "I plan to be enrolled in the University

of Heaven! The invitation to fill out the application forms came in the year 1916. At that time I accepted the offer and since that time never for one moment have I questioned my choice of this school. As I visualize it, the learning experience there will be even more exciting than any that I have had during my years of pilgrimage on planet earth. I expect to attend chapel there and I suspect that one of the songs we shall sing will be the 'Hallelujah Chorus' and I would even venture to guess that we shall break out in the expression 'How great thou art; how great thou art!' I will wish to enroll in science courses to have filled in for me the details concerning creation, to learn how the birds find their way back to my yard from the Southland, and the answers to a hundred other questions in science. I will wish to take a course in theology and to discover what really happened at Pentecost, to learn more clearly the reality behind the imagery of words in the Bible, and to obtain answers to many theological questions that have been perplexing me for years. I will want to know more about Christ's compassion, about his experience in Gethsemane and on the Cross, and about the nature of his resurrection body. As I picture it, there will be extra curricular activities, prominent among which will be fellowship periods. I will want to meet Abraham, Joseph, Moses, Peter, Augustine, John Hus, Martin Luther, Menno Simons and many others in order to ask them about their experiences and to express to them my appreciation for their contributions to mankind."*

In reflecting on these words may we not conclude that the ripened fruit of a Spirit-led search for meaning in this life is a meaningful vision of the next life—and that a Christ-inspired concern for a new order here and now is but the school of preparation for participation in the Great New Order which is yet to be?

*"Reflections Upon Approaching 65" (a chapel address at Goshen College, March 4, 1966).

An Amish Congregational Discipline

Dewiss Co., Indiana, Nov. 27, 1871

REGEL UND ORDNUNG DER GEMEIN

1stens, wird der uneheliche Beischlaf gar nicht zugelassen.

2tens, wird es nicht zugelassen an der Legschen zu gehen, oder Aemter zu bedienen an der Obrigkeit.

3tens, ist uns nicht erlaubt, im Evangelium die gewalt der Obrigkeit zu Gebrauchen und damit zu Schützen.

4tens, so ein Bruder oder Schwester sich versündigt an einem andern, so soll die Ordnung Christi gebraucht und befolgt werden. Math. 18 Cap.

5. Was die Armen sind, sollen nichts anfangen, oder sich in schulden einlassen, wo sie nicht ausführen können, ausgenommen mit rath der Gemein.

6. Soll kein Bruder oder Schwester etwas in die Gemein bringen oder anfangen, was noch nicht in der Gemein ist, ohne Rath der Gemein.

7tens, soll kein Gemeins Glied geld ausleihen bei der Welt ohne die Gemein zu fragen, ob es jemand braucht in der Gemein.

8. Alles Geld, das Ausgelehnt wird denen Armen in der Gemein, soll ohne Wucher seyn.

9. Was der betrag anbelangt, gedanken wir bei der Regel und Ordnung der Mennoniten zu bleiben und nicht mit der Welt fortzumachen, in Pracht und Hoffart von einer Mode in die Andern, dan die Welt wird vergehen mit ihrer lust, sagt Johannes.

10. Der Gebrauch von Tuback wird nicht zugelassen unter der zeit vom Gottesdienst.

11. So die feiertage gehalten werden, so sollen sie nicht gehalten werden zur fleischlichen Ergötzlichkeit, sondern zu der ehre Gottes.

12. So ein Bruder oder Schwester sich verheirathen thut ausser der Gemein, so können sie nach dem Wort Gottes nicht eher aufgenommen werden, bis er seine Eheparthei mit sich bringt, und lassen sich beide aufnehmen bei der Gemeinde, oder scheiden sich wieder von einander.

13. Es wird nicht erlaubt in die Schoh oder Fehr zu gehen, wo der Geist der Welt oberherrschaft führt.

[translation]

Daviess Co., Indiana. Nov. 27, 1871

RULES AND ORDER OF THE BROTHERHOOD

1. Bundling is strictly forbidden.

2. It is not permitted to go to elections or to hold government office.

3. We are not permitted in the gospel to use the power of government to protect ourselves.

4. If a brother or sister commits a sin against another, the rule of Christ (Matthew 18) is to be used and followed.

5. Those who are poor shall not undertake anything or incur any

(Continued on Page 6)

Brunk Ancestors

IVAN W. BRUNK

Present day Brunks in the United States, as far as is known, are able to trace their lineage only as far back as Pennsylvania, in the 1750s. No connection with the Brunks in the Palatinate area of Europe has thus far been found. Since there are Brunks in that area today, and have been for many years, the Brunks in America probably came from there. It is also presumed that the Brunk immigrants were Mennonites, but that is uncertain. The *Mennonite Encyclopedia* states: "Brunk (Bronk, Bronck), a Swiss family name found among the Mennonites in the Palatinate about 1700 and among the American Mennonites since the last quarter of the 18th century." But that article about the Brunk family contains erroneous information about the coming of Jacob Brunk (about 1773) and the settlement of his sons in Maryland in 1795.

The various spelling of names in the early records makes it difficult, in many cases, to pursue genealogical research. It was apparently difficult for the Dutch and English authorities to communicate with, and correctly transcribe the names of German and other immigrants. The script in many early documents is also difficult to read. Some of this confusion can be illustrated by various records of the name of Jacob *Brunk*, who died in Washington County, Maryland, probably in 1787. In some of the Lancaster County, Pennsylvania, documents concerning his land, the name is *Proank*. There are two records of his tenancy in 1767 in the Conogochegue Manor in Maryland, with the spelling *Plunk*. In the property valuation of 1783, the name is *Blunk*. And in the 1790 census, the name of his widow, and John, probably his oldest son, is given as *Pronk*.

One of the earliest immigrants who could possibly have been a Brunk, or could have become Brunk, was Rutger Joosten van Brunt, who is reported to have migrated from Holland to New Utrecht, Long Island, in 1653. There are many later records of Brunts—for example, Stoffel Brunt, in the 1790 census of Frederick County, Maryland. Many other names could have been confused with Brunk, including Brink, Bruks, Bruck, Brouk, Bronk, Breck, Brun, Prunk and Plunk. There is a close relationship between the names Brun and Brunk, since *brun* is the German word for brown, and Brunk comes from the German word for brownish. Steffan Brun, also given as Steffe Brun, arrived in

Philadelphia in 1738. This name is similar to that of Stophel Brunk, who owned land in Pennsylvania in 1755.

The records of the Colony of New York include the name Brunk in a number of places. The earliest seems to have been in one of the Colonial Laws passed on June 13, 1703. John Brunk was appointed as one of four road commissioners for the city and county of Albany. In the 1720 census of Albany, the names of Jno. Brunk, Lenard Brunk and Peter Brunk are given. There are references to a tract of land in Greene County, New York, called Stighcook, which was granted to Casparus Brunk and others in 1743. On a large map of New York of an early date, the location of this tract is indicated by the name C. Brunk. But when John Brunk was apparently reappointed road commissioner on October 23, 1713, the name is Capt. John Bronck. And on October 29, 1742, Casparis Bronck was selected as road commissioner. Other road commissioner appointments included that of Peter Bronk (or Bronck), of Coxackey. (See the laws passed on July 27, 1721, July 6, 1723, and July 12, 1729).

There are numerous references to Bronks and Broncks in New York history. Pieter Bronck came to Albany in 1646, and later lived on Coxackie Creek at a place called by the Dutch, "Peter Bronck's Kill." It has been stated that Brounksland, which eventually came to be called the Bronx, was also spelled Broncksland, Brunksland, Bronksland, and several other ways in old records and histories. But there are ample genealogical records which indicate that these names came from — and that the Bronks or Broncks of New York are descended from — Jonas Bronk or Bronck, a Dane or Swede, who came to New Amsterdam by way of Holland in 1639. He arrived in his own ship with an entourage of servants and apparently was a man of considerable wealth. The extent of his library indicates that he probably was also well educated.

There was extensive emigration from the Palatinate in 1709-10. In those years more than 11,000 persons sailed from Holland for London. It has been stated that 6,500 arrived in London from May 3 to June 17, 1709. This group comprised 1,700 families, including three Mennonite families. The name of Johan Michel Brunk is on the list of one of the groups of Palatines going from Holland to England June 5-10, 1709. Not all of those who reached London migrated to America. However, it was reported that

more than 3,000 of the Palatines were sent from London to New York, apparently to work for the British government project of manufacturing naval stores. Hans Michall Brack, who was naturalized in Albany on November 22, 1715 with a group of New York Palatines, may have been the same person as Johan Michel Brunk. In 1717 Michael Brack, with his wife Anna Maria and three children, was at Hunterstown on the east side of the Hudson River, on land formerly belonging to Robert Livingston. A list of the names of persons not willing to stay on Mr. Livingston's land, as of August 26, 1724, included that of Michel Brack. It was indicated that sixty were willing to stay and ten wanted to leave. About thirty families moved a few miles south, from Livingston Manor to the Rheinbeck area. Hunterstown (later Livingston Manor) is now in Columbia County. One of the Palatinate villages was thought to be a little farther south in the Rheinbeck area, now part of Dutchess County. Records in Germany (*Familienk. Nachr.* Vol. II, 13, p. 195), indicate that Joh. Michael Brunk, probably from the Palatinate, departed about 1710, and that he settled in Rheinbeck, New York.

The first organized group of Palatines to come to New York may have been the 53 refugees who traveled with the Lutheran pastor, Joshua Kocherthal. They reached the Quassaic Creek on the Hudson River on New Year's Day, 1709. The list of Palatines remaining in New York (the Colonial Census of 1710, Census of West Camp) included: "Brock, Matheis, works in ye Govr. Gard, 50; Brock, Anna Christina, his daughter, 22; Brock, John Hendrick, his son, 16." Another listing of the same group indicated: "Brong (Bronck), Math-eus."

Rev. Kocherthal organized a Lutheran congregation at West Camp, the site of Newtown, in 1711. This was on the west side of the Hudson, apparently not far from the Quassaic. He was the pastor of the Palatines in West Camp and Schoharie until his death in 1719. Kocherthal's records indicate that he performed this marriage on November 1, 1710: "Mattheus Brinck, a blacksmith of Andel, earldom of Veldenz, and Anna Wormser, widow of the late Sebastian Wormsler, of Bubach, commune Lichtenberg, county of Zweibruecken." His records show that Niclaus was born to Mattheus and Anna Brunk on February 28, 1713, that Mattheus Brunk drowned January 21, 1715, and that his widow, Anna Brunk, of Newtown,

married Johan Planck, widower, of Dausenach, commune Nassau, on May 29, 1716. The records also state that Christina Brunk was one of the sponsors at the christening of a child on March 19, 1719. On July 19, 1714, a child, Anna Maria, was born to Johann and Maria Barbara Brick, according to Kocherthal's records.

To date no additional information about Johan Michel Brunk or Brack, or his children, or about John Hendrick Brunk or Nicholas Brunk has been found. But there is a possibility that some of them may have been the missing link between the Brunks in the Palatinate, and the Brunks who were in Pennsylvania in the 1750s. There are a number of accounts about the Palatines who went from New York to Pennsylvania. In 1714 there were 150 families in Schoharie, about forty miles southwest of Albany. Under the guidance of the Indians, a road was cut from the Schoharie to the Susquehanna River in 1723. Over this road 33 families transported their goods, and canoes and rafts were built when they reached the river. Down the Susquehanna they were thus carried to new homes, while the cattle were driven along the bank. More families came five years later. These Palatines were pioneers of Dauphin, Lebanon and Berks counties. One account also mentions that they settled in Schuylkill and Snyder counties.

It may be significant that the earliest record found so far of a Brunk in Pennsylvania is a land warrant, dated August 28, 1755, for 50 acres in the forks of Middle Creek near the Susquehanna in what is now Snyder County. In the 1750s and 60s other Brunks owned land along or near the Susquehanna, and at a later date one of the islands in that river belonged to a Brunk. Records of other Brunks in Pennsylvania are also found in tax and assessment lists as early as the 1750s.

It is possible that there is no record of the Brunk ancestors who came from Europe. The keeping of records of male immigrants more than sixteen years of age did not begin in Philadelphia until 1727. It has been estimated that, prior to that year, 50,000 people, mostly from the Rhine area, had emigrated to the Quaker colony. The largest Mennonite settlement in the Colonial period lay along the Conestoga in Lancaster County, founded in 1710 and the years following by immigrants directly from the Palatinate. But apparently the name Brunk has

not been found in the land records or in tax assessment lists, which in the case of Conestoga township were made as early as 1718.

Another possibility is that one or more Brunks were among those who came to Pennsylvania from New York before 1700. Germans, including Mennonites, apparently settled in New Amsterdam as early as 1644. There are many references to Mennonites in the colonial literature of New York. It was stated in 1696 that "the burdens of the Province (New York) have made two or three hundred families forsake it and remove to Pennsylvania and Maryland chiefly." At that time there were only about 3,000 families in New York.

On September 29, 1750 Heinrich Bronk arrived in Philadelphia on the ship Osgood, from Rotterdam, by way of Cowes, England. An account of this voyage is given in Gottlieb Mittelberger's "Journey to Pennsylvania in 1750 . . ." The perils of the trip across the Atlantic are described very vividly. It has been estimated that only about 30,000 of the first 50,000 persons who departed from Europe survived the journey to America. Records in Germany indicate that in 1750, Heinrich Brunk, of Dierbach (Oberamt Bergzabern, former Duchy of Zweibruecken, in the western part of the Palatinate), departed for America, with his wife and two children. Anton Barthol von Brunk arrived in Philadelphia on September 11, 1753, on the ship Queen of Denmark, from Hamburg, by way of Cowes, England. This von Brunk has not been found in Palatinate records, and it is possible that he may have come from northern Germany.

No further records of Heinrich or Anton have been located, but it is unlikely that all of the Brunks in Pennsylvania in the 1750s could have descended from these two families. In fact, only one or two of the Brunks mentioned in various records in Pennsylvania in the 1750s and later can be connected with present day Brunks with any degree of certainty.

N.B. The author recently learned that some persons have traced their lineage back to Mattheus Brunk, who came to New York in 1710. And it appears that Jacob Brunk probably arrived in Philadelphia on August 30, 1749. His name was written by a clerk: "Hans Jacob (X) Blonk." It was customary, in some cases, for the father to give his first name to all his sons. Thus, Hans was probably the name of Jacob's father, and it was later dropped.

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AMISH DISCIPLINE

(Continued from Page 4)

debts that they cannot carry out, except with the counsel of the brotherhood.

6. No brother or sister shall introduce or begin anything in the brotherhood that is not already there, without the counsel of the brotherhood.

7. No member of the brotherhood shall lend money into the world without asking the brotherhood whether a member needs it.

8. All money loaned to the poor of the brotherhood shall be without interest.

9. Concerning clothing, we expect to hold to the rules and order of the Mennonites and not go along with the world in fine array and pride, from one fashion to another; for the world will pass away with its lusts, as John says.

10. The use of tobacco during the church service is not permitted.

11. If holidays are observed, they shall not be observed for carnal pleasure but for the glory of God.

12. If a brother or sister marries outside the brotherhood, according to God's Word they cannot be received back into the brotherhood until he or she brings the spouse and both are received, or they separate from each other.

13. It is not allowed to go to a show or fair, where the spirit of the world has dominion.

—S. D. Guengerich Collection, 1-2-6, translated by Elizabeth Horsch Bender.

Book Reviews

The Theology of Anabaptism. Robert Friedmann, Scottdale, Pa.: Herald Press. 1973. Pp. 183. \$7.95.

This small book reflects the ripened thought of forty years of intense devotion to the early literature of the South German and Swiss Anabaptists. I well remember visiting the Friedmann home in Goshen, Indiana, in the company of Dr. Friedmann's son, Martin, during the late forties while I was a student at Goshen College. Following service in the Austrian Army in World War I, Friedmann pursued doctoral studies in history, and was captivated by the spirit and message of the documents left by the Anabaptists. His interests consequently readily turned from engineering to Anabaptism, and his faith from Jewish to Christian. Forced by political circumstances to leave his Viennese home in 1939, he was persuaded by the late Dean Harold S. Bender to move to Goshen and there pursue his studies in the Mennonite Historical Library, housing the most extensive collection of Anabaptistica in the world. We are indebted to him for his *Mennonite Piety Through the Centuries* (1949) and the two hundred articles he contributed to the *Mennonite Encyclopedia*.

I find myself going back to the pages of this book again and again, marking, pondering, and copying choice lines for future use. There is little of the pedantry here which one might expect of the German scholarship during the early decades of this century. Friedmann follows a systematic theological analysis in spite of his primary thesis that the Anabaptists had no explicit theology, but were rather "existential Christians." It is undoubtedly best, however, that he chose to follow the more traditional categories, since it seems that we have tended to see Anabaptism simply as a more radical and fuller expression of Protestantism, rather than as a new (for the sixteenth century) approach to Christian truth. But the

challenge to this customary conception is also timely.

The four parts, in eleven chapters, are gathered around 1) a critical distinction between Anabaptism and Protestantism; 2) a description of Anabaptism as "existential" rather than creedal and systematic; 3) an elaboration of the heart of Anabaptism which he sees in the "doctrine of the two worlds"; and finally 4) what Anabaptism had to say about those ideas covered by such traditional theological categories as anthropology, soteriology, eschatology, and ecclesiology.

There are some surprises here—the Anabaptists' free and frequent use of the Old Testament Apocrypha, or their trichotomic assumptions, for example—but there is mainly the keen delineation of a different spirit, which then issues necessarily in a distinctive kind of life, both personal and corporate. The difference between the main-line Reformers' focus on salvation, individually conceived, and that of discipleship as corporately conceived, is dramatic whether in terms of assurance of salvation, or in one's attitude toward property, or the ordinances, or the political state, or in respect to eschatology. A premillennial view of eschatology among the descendants of the Anabaptists can only be a view that betrays having been tampered with, through an espousal of views borrowed from pietistic or chiliastic Protestantism. The earliest Anabaptists were not spared the temptations to chiliasm, but this misunderstanding was not normative.

There are some minor faults in this book: the shadowy lines and specks that spatter the text or the seeming omission of step two in the Rule of Christ (p. 145), or the doubtfulness of the statement that "nowhere in Anabaptist writings is there any reference to Matthew 16," unless, of course, the *Martyrs Mirror* is excepted. Otherwise and above all, however, it is most fortunate that Friedmann was granted the strength to complete the manuscript for this book just a few weeks before his decease.

—Gerald C. Studer

For the Sake of Divine Truth. By Jacob Kleinsasser, Jacob Hofer, Hardy Arnold, and Daniel Moody. Rifton, N. Y.: Plough Publishing House, 1974. 74 pp. \$2.95.

This paperback is an account of the 1974 visit of the four authors, two representing the Hutterites and two, the Society of Brothers (the groups have now merged), to Central Europe to visit sites of the communities of their spiritual forefathers of centuries ago. The chapters follow

the itinerary beginning with Germany, Switzerland and Liechtenstein, and then move on through South Tirol and North Tirol, Carinthia and Lower Austria, and finally Moravia and Slovakia. The title is a phrase found in the *Great Chronicle* of the Hutterites. The book is well illustrated with photographs and includes one map.

This is no ordinary travelogue. It is rather the record of a pilgrimage to the Reformation-day lands of the Anabaptist-Hutterian faith. These men were greatly moved by the discovery of original documents and the experience of standing on the exact locations where their spiritual forbearers were imprisoned and oftentimes paid with their lives for their Christian convictions.

They allude to a memorial plaque to Michael Sattler which they were unable to locate in Rottenberg. This reference interested me since it was my privilege to be present at the special service held in 1957 at the unveiling of that plaque when the Lutheran host pastor made a candid apology for his Christian tradition's part in the unfortunate act of Sattler's martyrdom.

The authors are careful at several places to distinguish discreetly between the communal and non-communal varieties of Anabaptism. They also include a number of significant excerpts from the *Great Chronicle* in translation—one involving the recognition by ordination of God-given gifts and another of one brother's giving absolution to another brother while in prison.

—Gerald C. Studer

"Wonderful Good Cooking" from Amish Country Kitchens. Johnny Schrock (ed.). Scottdale, Pa.: Herald Press, 1975. 136 pp. Paperback, \$3.95.

This must be a worthwhile cookbook, for the moment my two teenage daughters saw it, they wanted to take the volume home to try out a number of the recipes. One daughter, Suzanne, noted and wrote down the following:

"This is not only a recipe book. The first part tells about Amish life. A chart of the origins of the Amish brotherhood presents an overall picture of where the Amish came from, and where, historically, they broke off from the Mennonites. Nonconformity, nonresistance, baptism, and communion are some of the topics listed concerning the Amish faith and beliefs; marriage, death, sales, and barn raisings are some topics included which have to do with Amish society. The recipes come under the headings of: meats, main dishes, breads, cakes, cookies, pies, desserts,

salads, relishes, and candy, ice cream etc. Almost half of the recipes are desserts and snacks. Some dishes have names referring to the Amish ethnic setting: 'Dutch potatoes,' 'German Noodle Casserole,' 'Amish Dressing,' 'Amish Church Cookies,' et al."

My other daughter, Valerie, noted some recipes which sounded especially good to her: Cottage Cheese Burgers, Pineapple-Date Loaf, Red Velvet Cake, Coffee-Raisin Spice Cake, Great-Grandma's Sheep-Wagon Carrot Cake, The Ultimate Brownies, Oatmeal Pie Crust, Rhubarb Custard Pie, Brown Sugar Pudding, Carrot and Raisin Salad, and Caramels.

The three of us together, therefore, give to this volume a sort of "brotherhood" recommendation, that it is an interesting cookbook, worthy of being added to any family's kitchen library.

—Leonard Gross

Delivered Unto Satan. By Robert Bear. Published by Robert L. Bear, Carlisle, Pa. Harrisburg, Pa.: Stackpole Books, 1974. 331 pp. \$6.95.

In June 1972 the author was excommunicated from the Reformed Mennonite Church for "railing." This charge means that Bear publicly criticized church doctrine and accused church authorities of unjust behavior. He now lives near, but not with, his wife and six children on his 400-acre farm. This is a consequence of the doctrine/practice of marriage-shunning which contends that if one marriage partner strays from "the one true faith," the other partner, if faithful, may not fulfill the normal role of a spouse, including eating meals at the same table. Bear repeatedly charges that this belief/practice is directly contrary to Christ's teaching that whom God hath joined man must not put asunder.

Bear makes no pretense of being a writer. He is also entirely too close to his subject to write dispassionately, with the result that only one side of the issues is presented. He has had repeated consultations with the church members and leaders but these have not changed his separated state. Writing with surprising candor he says, "This church believed it was composed of saints and regardless of how they treated a cast-out sinner it didn't dare reflect upon what it had done and was doing, nor apologize. . . . There were many things I did that were not good and I apologized for them. There were many things surely the church now wished it hadn't done

but they were afraid to apologize. . . ." After years of pleading and warning the church, Bear now says, "It is not pleasant to know what my clear duty is. I am sorry to need to tell of many things which would be much better left unrevealed." He proceeds to include transcriptions of tape-recordings, and reproduces actual correspondence, both legal and otherwise, to and from participants in his struggle.

Both the title and the paperjacket are the fruit of deep emotion. This is not blameworthy, given the severity of their Christian convictions, but it does seem that the jacket picture is an unfortunate exaggeration. It pictures a section of a long, single coat-rack such as one might find inside a Reformed Mennonite meeting-house and beside the black wide-rimmed hat hung on one peg, is a noose hanging from the next peg. This may accurately represent the feelings of the one estranged but it is hardly a fair representation of the purpose or the action of the church that carried out, however imperfectly, its understanding of the New Testament's teachings.

—Gerald C. Studer

Jonas Smucker, Ancestors and Descendants. By John R. Smucker. Available from the author (R. D. #1, Harleysville, Pa. 19438). 123 pp. 1975. \$10.00 (postpaid).

John R. Smucker, pastor of the Spring Mount Mennonite Church, Spring Mount, Pa., prepared this history of the Jonas Smucker family in response to the interest of the descendants of this man that meet in an annual reunion the last Saturday of June. The descendants played significant roles in the development of the communities of Smithville, Ohio, and of Oyster Point and Amelia, Virginia. The story is illustrated with some sixty pictures. Many of these family members have been leading members of the Mennonite congregations and some have been or are ministers. The book is hard-bound and makes a significant contribution to the local history of these areas and to the larger church since the loyalties and talents of the progeny have largely been devoted to the faith of their fathers. The author is to be especially commended for his inclusion of colorful details and anecdotes along with the genealogical data. As is inevitable for an undertaking of this kind, additional information continues to arise and the author is well aware that his task is unfinished in some respects. By the time the book was being printed, sufficient corrections, additions, and comments had been gathered to add another page and a half

of Addendum. He includes a bibliography, although he does not always include publishers' names and addresses.

—Gerald C. Studer

News and Notes

A two-page article appeared in the *Christian Herald* for August 1971 under "Notes and Comment," entitled "Mennonites on the Bowery." It was written by Charlotte De Fries and reports the dedicated service by Mennonite men and women from the Lancaster area to the Christian Herald Bowery Mission that has been given "almost any Saturday or Sunday" since Thanksgiving Day, 1957. The article was largely a tribute to "Pop" Alfred Sweigart. The article is followed by a boxed paragraph in answer to the title question: "Who Are the Mennonites?"

Benjamin Blom, Inc., 2521 Broadway, New York, N. Y. 10025 is one of several publishers serving the interests of a special clientele by making available in beautiful format and sturdy bindings long out-of-print books and other material otherwise hard-to-find or buy, unless at high rare book prices. Blom has reprinted in a slightly reduced page size the significant work of former Pennsylvania governor and historian Samuel W. Pennypacker entitled *The Settlement of Germantown and the Beginning of German Emigration to North America* that first appeared in 1899. It is a work of 310 pages with 107 illustrations, and it sells for only \$12.50. Everything in the original edition is reproduced including the footnotes, the ample index, the preface, and the list of illustrations. Since the original edition printed from type consisted of only 300 copies and is seldom placed on the market, copies were bringing \$27.50 on the rare book market already in 1968. The chapters are entitled: "Crefeld and the Mennonites," "The Frankfort Land Company," "Francis Daniel Pastorius," "Letters Home (from Pastorius)," "Kriegsheim," "The Growth of the Settlement," "The Op den Graeff Brothers and The Protest Against Slavery," "Wm. Rittenhouse and The Paper Mill," "Peter Plockhoy . . . His Communal Plans . . .," "The Pietists . . .," "The Indians," "Germantown as a Borough . . ." and "The Significance of the Settlement." Even if subsequent scholarship has raised questions about the accuracy of some of the material found here, it is a collection of data that anyone must reckon with that is working in early colonial materials.